
મુદ્રક ..

રમણીક બી. વેદ

મેનેજર,

વેદ પ્રિન્ટિંગ પ્રેસ

જામનગર.

જામનગર
શ્વેતામ્બર મૂર્તિપૂજક
શ્રી જૈન સંઘ

તરફથી

પ્રકાશિત.

કૃતજ્ઞતા-પ્રદર્શન.

વિદ્વદ્ગણિખ્યાત પદિત-વર્થ શ્રીમાન્
હરગોવિન્દદાસ ત્રિકેમલાલ શેઠ આ આખો
પ્રાકૃત ગ્રન્થ જપાતો હતો તે વખતે દષ્ટિગોચર કરી
ગયા હતા. અતઃ એ સુહૃદ્-અનુબંધની રચનાને આ
રચના અંકિત કરતાં મને દર્પ થાય છે.

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જામનગરના સુચશસ્ત્રી ન્યાયાધીશ મહાશય
શ્રી ભગવાનજી રતનશી વારીયા, બી. એ.
એલએલ. બી. એએએ આ ગ્રન્થનાં અંગ્રેજીનાં
પહેલેથી હેઠ્ઠે સુધી તમામ ગ્રંથ કાળજી રાખી લેયા છે.
અંગ્રેજી વિભાગના પ્રમાર્જનમાં એ સર્જન-મહોદયનું
સહભાવપૂર્ણ સાદાથ મને બહુ ઉપયોગી થયું છે. એ
માટે એ વિદ્વાન સદ્ગૃહસ્થનો દુઃ ષણ્ણ આભારી છું.

जगद्धिख्यात नवयुग-प्रवर्त्तक महान् धर्माचार्य
परम पूज्य गुरुदेव



शास्त्रविशारद-जैनाचार्य श्री विजयधर्मभूरिजी महागज.



મંગલ-તવો

ળમો મે અરિહંતાણં, સિદ્ધાણાઽઽયરિઆણ ય ।
ઉવજ્ઞાયાણ, સાઢ્ઢુણં લોપ સઘ્વાણ ભત્તિઓ ! ॥૧॥

ળાણં જસ્સ અણંતદંસિસમયંભોરાસિમંથાયલો
અંતી જસ્સ અણપ્પકોવણજણક્કોહગિધારાધરો ।
જોઈ જસ્સ પુણાઈ વંમમહઓ ભૂમંહલુજ્જોભગો
વિસ્સઘ્મચ્ચિઅ-સંજમો વિજયણ સો ધમ્મસૂરીસરો ॥૨॥

વંદે અપ્પહિમપ્પહાવવિહવા વિસ્સોચયારઙ્ગયા
દુહંતપ્પહિવાઈકોવિઅમણસ્સંઘોહણપ્પચ્છલા ।
વેરગ્ગામયવાસણપ્પસમિઅપ્પોદામમોદાણલા
સઘ્વત્થાવિ ગુણાયરઘ્વસણિણો તે ધમ્મસૂરીસરા ॥૩॥

पथावणा ।



सव्वेसिं पाणीणं इदं परमेदं एगमेत्तं झेअं च
सुहं । तयत्थमेव सव्वं जगं पवट्ठइ, पययइ स-
सबुद्धि-सत्तिसमणुसारेण । परंतु किमत्थि कारणं
जं, पञ्चेअपाणीसु कुणंतेसु वि सुहाय बहु-बहु-
पयत्ता जगं दुहग्गत्यं? विआरिज्जमाणं खलु णव्वइ,
पाणी सुहस्स परिभासमेव अणहिण्णू अत्थि ।
अओ सुहस्स सच्चं दिसं कहममू उवगच्छइ? कहं
च झेअं साहेउं सकइ ?

मणूसो जाणइ, विसयाणं-भोइअविसयाणं
उवलंमेण सुहं लब्भइ । अवस्सं भोइअसाहणाणं
समुविअसंपाढणेण जीवणप्पवाससंबंधिणीओ
कइवाह कढिणयाओ अमुगअंसओ अंतमागच्छंति ।
परंतु तावमेत्तेण सुहं नत्थि पप्पं । सच्चं खलु
भोइअसाहणाणं सुजोगेण एगप्पगारेणं सुहं आणंदो

वा अणुभविज्जइ, किंतु तं मुहं, स आणंदो वा
 थोरो खणजीवी होइ, संतावरूवे अ परिणमइ ।
 न तत्थ सुहाहिमाणो सच्चो । सच्चसुहाय भोइअ-
 साहणजोगो न पज्जत्तो । भोइअसाहणसदस्सो-
 वत्थिईए वि सकारवज्जिअस्स अंतकरणस्स दसा
 असंता एव चिट्ठइ । सव्वप्पयारवज्जसाहणेसु
 संतेसु वि असकारिं हिअयं परितावमेव अणुभव-
 माणं हवइ । तस्स जीवणं बहुदा संतत्तं, वाउलं,
 वगं च थक्कइ । निस्संदेहं, भोइअसाहणजोगा-
 धारेण मुहं निप्फज्जइ इअ परिणाणं भमो एव । एसा
 भमदिट्ठी महामिच्छत्तं । एआरिसे घोर-अंधयारे
 पाणी अणाइकालओ पडिओ अत्थि । समग्गा
 तस्स दुइसा एअभममूलेव । एअं अण्णाणं जाव
 न विणस्सइ, असंभवेव ताव मुहदिसासमुवळ्ळी ।

सच्चं जीवणं जाव न अववुज्जइ, समुहपमाण-
 साहणाणुकूलयाओ वि माणसपरितावं न सकंति
 उवसायेउं । चित्तस्स दोसा, मणस्स विआरा, अंत-
 करणस्स मइलया साहणसदस्साणुकूलयामज्जे वि

मणूसं परित्तसैंति । अंतरजीवणस्स मलीमस-
 दसाइ धणस्स महासायरो वि, अहिलभूगोलसामज्जं
 पि न पहुप्पइ सुहं दाउं । सुहस्स ठाणं अंत-
 करणमत्थि । तं जइ मलरासिआइलं हवइ, वज्झ-
 साहणजोगा केइहा वि विज्जमाणा हवेज्ज, सच्चं
 सुहं न होज्जइ । पंकमरिअभाणे खिविज्जइ जइ
 दुद्धं, ता तं पि पंकरूवमेव भवे, तहेव वज्झ-
 साहणेहि उब्भाविज्जमाणं सुहं पि माणस-रोगेसु
 मिलिअ संतिरूवं अभवंतं असंतिरूवे परिणमइ ।

एएण फुद्धीभवइ, सुहस्स संपत्तीए अंतकरणस्स
 निम्मलया अवेक्खिवज्जइ । चित्तस्स विमलथिई
 एव सुहस्स उग्गम-ठाणमत्थि । सेव सुहस्स सच्चा
 भूमिआ । तयत्थं चित्तस्स दोसाण अन्नणयण-
 मावासयं । कोह-मय-लोह-तिण्हा-मच्छर-ईसा-
 देस-असूआऽऽई चित्तस्स दोसा संति । मणस्स इमे
 विआरा अक्खालिज्जणं सुहस्स आसाकरणं सन्वहा
 अट्ठाणे एव । इमाण मलाण धावणयंतरेण इंद-
 चंद-नरिंदा अन्नो वा को वि न सकइ सुही-

भविउं । जेण निअ-अंतर-सोहणं साहिअं तस्स
 भोहअसाहणनूणदसाए वि, अओ अ पडिकूलया-
 किलेसाण उवगमे वि चित्तस्स संती अवाहिआ
 चिट्ठइ । अंतरसुद्धिधारिस्स नाण-दिट्ठी दुहं पि सुह-
 रूवं मन्निअ निअ-अप्प-संतिं संरक्खिउं पटुप्पइ ।
 एएण सम्मं मुणिज्जइ, सच्चं सुहं कत्थ अत्थि ।
 सच्चं खल्ल सच्चं सुहं सयायारे अत्थि । विआर-
 धायाराण सुद्धी णाम सयायारो; भावणा-वट्ठणाण
 सुद्धी णाम सयायारो । अहिंसा-सच्च-संयम-चाय-
 संतोसाईहिं गुणेहिं जीवणस्स सकरणं सयायारो ।
 एवंभूअं सकारसालिं जीवणं एव वत्थुओ जीवण-
 मत्थि । वत्थविअं मुणत्तं एवंविहे जीवणे अत्थि ।
 सच्चा सुह-संती एवंविहे जीवणे एव विव्वसंति ।

जरस अप्प-पुणोजम्म-ईसरेसु नत्थि अत्था,
 विआरिज्जमाणाणि वि ताणि तत्ताणि जस्स सद्धा-
 विसया न भवंति, स नत्थिओ वुच्चइ । जेसिं
 हिअयम्मि ताणि तत्ताणि पामाणिअत्तणेण परा-
 मरिसिज्जमाणाणि वि न परिचिट्ठंति, तेसुं कइवाहा

आयरिसपूअगा वि भवंति । एवंविहा नत्थिअ-
याए बुच्चमाणा वि नीइ-सयायार-उवासणम्मि
तप्परा होंति । एवंभूआ मणूसा अप्प-पुणोजम्म-
ईसरसमब्भुवगमपओअणभूअं जं कायन्वमत्थि,
तं ताणि तत्ताणि अणब्भुवगम्मेव कुणंति । एवं-
विहा दारिसणिअदिट्ठीए नत्थिआ बुच्चमाणा वि
नेइअदिट्ठीए अत्थिआ होंति, स-जीवण-सेअं च
साहंति । एएण णज्जइ, दारिसणिअदिट्ठीए जत्थ
नत्थिअया होइ, तत्थ वि सयायार-नीई समंगल-
पगासं पत्थरइ । परिणामओ सयायारि-जीवणस्स
पगइ-वला सन्वे भमा भंजिज्जंति, सम्महंसणं च
पाउन्भवइ ।

एएण इदं अवगम्मइ, सयायारस्स मग्गो तत्त-
दिट्ठीइ (परोक्खतत्तसद्धाए) अयावम्मि वि मणूसे
चढावेइ कल्लाणभूमिं । एवं च दारिसणिअदिट्ठीए
अणवबोधवंता भमवंता वा वि सयायार-साहेणेण
सक्कंति सकल्लाणं साहेउं । तम्हा जीवण-विही
एव मुक्खो पसिणो । तत्थेव वट्ठइ सुहस्स कुंचिआ ।

अप्प-पुणोजम्म-ईसरा अब्भुवगम्मावि जीवण-
 सोदणस्स साहणं जइ न कीरइ, सयायारो न सेवि-
 ज्जइ, ता केवलतारिसअब्भुवगमेण किं सिज्झइ?
 तारिसमयंगीकारमेत्तेण किं होइ? निस्संदेहं,
 सयायारविहूण—अत्थिअअवेक्खाए सयायार-
 संपन्न—नत्थिओ अहिअपसत्थो । अप्पईसराइ-
 चायाणं सच्चा, महंता य उवओगिआ जीवणसुद्धी-
 करणे अत्थि, अप्प-जीवण-विकासणे अत्थि,
 सयायार-पहम्मि पगइसाहणे अत्थि । एवंविहा
 जीवणविही जत्थ पगइसीला होइ, तत्थ तत्तणाण-
 (PHILOSOPHY) संबंधिणो भमा संसया वा,
 जइ विज्जमाणा हवेज्ज, न जीवणसाहण-पयरणे
 कं पि बाहं उवट्ठवेडं पभवन्ति । ते वरागा सयायार-
 पुण्णतेअ-अग्गे न किं पि समुंढाणं उन्नामेडं
 सकन्ति । आयरिस-पूअणस्स वेगवंतववसायस्स
 पुरो ते वरागा निव्वलीहोन्ता अंते परिसामन्ति ।

अस्स गंथस्स नाम-निद्वेसे पढमो पओगो
 ‘अज्झत्त’ सदस्स अत्थि । स य गंथस्स विसयमा-

वेणइ । ‘अज्झत्त’ सदस्स अत्थो अप्पहिआणुकूल-
 मायरणं । अओ सो वि जीवण-विहिस्सेव निहेसं
 करेइ । अप्पहिअस्स अणुकूलमायरणं हि सयायारो ।
 जइअवि अज्झप्पस्स उच्च-भूमिआए जीवणं बहु-
 उच्चं, बहुं सण्हं, कप्पणाईअमत्थि, तहावि तस्सीम-
 मुवलद्धुं पढमओ सयायारस्स कइवाहनिस्सेणीओ
 पारणिज्जा भवंति । अओ एव तयत्थं आ अप्प-
 त्त-निण्णया पढिक्खाकरणं न जुज्जइ । बत्थुओ
 सयायरणवारेण जह जह अंतरमला खालिज्जंति,
 तह तह अप्पसद्धाए पगासो पगडीहोइ, तह तह
 य अज्झप्पिअजीवणं विकसेइ । एएण इदं तप्पज्जं,
 अज्झप्पजीवणं अप्पवायाधारे एव होइ, इअ
 नत्थि; किन्तु परमकल्लाणस्स, परमसुहस्स भावणाए
 अहवा नेइअभावणाए आधारओ तउत्थाण-
 मत्थि । तम्हा मणूसो अप्पचाई वा अणप्पचाई वा
 हवेज्ज, सव्वस्सावि अज्झप्पजीवणस्स उवओगिआ
 समाणा अत्थि । अणप्पचाइस्स वि अज्झप्प-जीवणं
 अण्णायभावेणावि अवस्सं तस्स अप्पाणस्स
 हिआवहं भवइ; अण्णायभावेणावि अवस्सं तस्स

अप्पस्स आवरणणं उस्सारण-कज्जं साहेइ । इत्थं
च तस्स परमत्यकल्लणं पि साहिज्जइ । एवं च
अज्झप्प-जीवणं अत्था सयायारविही जीवणस्स
मुक्खो, सिट्ठो, मंगलमओ आयरिसो अत्थि ।

‘अज्झत्त’ सहे ‘अत्त’ पओगो मुक्खो अत्थि ।
ता अज्झत्तविआरणाए अत्त-विआरणस्स टाणं
मुक्खभूअं । पुराणकालिअ-भारहीअ-छदंसणसाहिजे
अप्पसत्ताइ समत्यणे वहुं ऊहावोदुपुणं विवेअणं
उवलब्भइ । अवस्सं खलु पमाण-तक्केहि अप्पसत्ता-
साइणस्स पयत्तो पाईणभारहीअदंसणकाराणं
बहुवित्थरो मोल्लवंतो अ अत्थि । एसा हू भारहीआ
सक्किई, जहारेण जगेण समहिगओ ‘अप्पा एगं
सतंतं तत्तमत्थि’ इच्चेवंभूअणाणलाहो । अप्प-
तत्तस्स अत्थिचं जगेण भारहीअदंसण-दुवारेण
समुवलब्धं । एवं संते वि अज्ज भारद्वासे एगं
एरिसमन्दोलणं पचरइ, जं अणप्पवायस्स महया
वळेण पडिवायणं करेइ । बट्टमाण-जुगस्स बुद्धि-
जीवि-जगस्स बहवो खलु अप्पविसए संसयाल-

चित्तिणो संति। बट्टमाणिअबुद्धिवायस्स वाथावरणं
पाएण एआरिसं पसरमाणं दीसइ जं, परंपरागय-
पुराणपद्धइअ-पमाण-तक्केहिंतो तेसिं माणसं समा-
हिअं न भवइ । निस्संदेहं, अज्ज संपइअपद्धईए
वेण्णाणिअ-आलोअणाए अहिअं मोल्लमत्थि; ताए
चेव रीईए कीरमाणं तत्तालोअणं अज्ज अहिअं
उवओर्गि आगरिसकारिं च भवइ ।

सुहदुह-वेअणं जं सरीरफासिं नत्थि, किंतु
अंतप्फासिमत्थि, तयाधारेण सरीरभिन्न-सत्ति-
विसेसस्स पइज्जइ अत्थित्तं । पाईण-दारिसणिएहिं
पि अप्पसिद्धि-मीमंसाए मुक्खत्तेण अस्स अणु-
भवस्स संविहिअमासयणं ।

इंदियाणि विसयग्गहणस्स साहणाणि संति ।
तेसिं च साहज्जेण विसयगाहगं किं पि तत्तं पिह-
मत्थि चि पइज्जइ । साहगस्स साहणावेक्खा
अत्थि, परंतु तेण साहगं साहणं च एक्कं न होइ ।
जहा लवित्तेण लुणइ, परंतु तेण लवित्तं लव्बिआ

य एकं न होइ, एवं इंदियाणि विसयगहणे
 साहणाणि संति, अओ तहुआरेण जो साहगो
 अत्थि—विसयगाहगो अत्थि, सो इंदिएहिंतो
 भिन्नरूवेण सिज्जइ । इंदियाणि जइ साहगाणि—
 विसयगाहगाणि मन्नेज्ज, ता तं न घडइ । ताणि हि
 पंच अत्थि, ता विसयगाहगा एकंसि सरीरे पंच
 हवेज्ज । इणं नोववज्जइ । सव्वेसिं हि इंदिय-
 विसयाणं गाहगो एको एव अणुभविज्जइ । तहाहि,
 रूवगाहणं चक्खुणा हवइ, रसाइ-गहणं च रसणा-
 ईहिं, इत्थं भिन्नभिन्न-एकेक-निच्छिअविसयाणि
 इंदियाणि अत्थि, किंतु चक्खुदारेण जो रूवस्स
 गाहगो अत्थि, स एव रसणाइवारेण रसाईणं गाहगो
 अत्थि; अत्था चक्खुआइसव्वेदियदेरेण रूवाइ-
 विसयाणं गाहगो को वि एको भिन्नो एव अणु-
 भविज्जइ । दिट्ठीअ दंसणे जाअंते दट्ठुत्तेण दिट्ठी
 नाणुभविज्जइ, किंतु का वि अन्नेव एगा सत्ती अणु-
 होईअइ, सेव य सत्ती फासणेण फासे हवंते फास-
 कत्तुत्तेण वि अणुभविज्जइ, तहेव सेव सत्ती रसणाए
 रसगहणे, नासाए गंधगहणे, सवणेण सहसवणे

अ तग्गाहगत्तेण अणुहोइज्जइ । इदं, इंदियाणि
 विसयगहणस्स साहणाणि, कत्तूणि आवि त्ति
 अब्भुवगम्ममाणे नोववज्जइ । तम्हा इंदियार्हितो
 भिन्ना का वि एगा सत्ती अत्थि जा इंदियवारेण
 रूवाइ-विसयाणं गाहिगत्ति सिज्जइ । उदाहरणओ
 वि एअं फुडं होइ । तहाहि । जो पुन्वं चक्खुणा
 अणुभवा कासी, पच्छा य अंधीभूओ, तस्स वि पुन्व-
 दिट्ठाण विसयाणं सरणं हवइ । एत्थ विआरणीअं,
 इणं सरणं कस्स हवइ ? को करेइ ? इदं चक्खुं सरइ ? न,
 तं हि नत्थि; ताहे किमन्नमिंदियं सरइ ? न, अन्नेण हि
 अणुभूअं अन्नो सरिअं न सकइ । जइ दिट्ठी दट्ठुत्तेण,
 दंसण-सकाराण धत्तुत्तेण, सरणकत्तुत्तेण य भवे,
 ता ताए ववगमे पुन्वदिट्ठविसय-सरणं जं भवइ,
 न होज्जइ । जाहे दिट्ठिभिन्नो दट्ठा अब्भुवगम्मइ,
 ताहे दिट्ठिविगमे वि दट्ठुस्स सरणसत्तिसंगह-
 कत्तुस्स य विज्जमाणत्तेण पुन्वदिट्ठविसयसरणमुव-
 वज्जइ । एएण अवगम्मइ, अणुभविआ, अणुहव-
 सकाराण धत्ता, सरणकत्ता य इंदियन्वइरित्तो
 को वि एगो पयत्थो अत्थि, स एव अप्पा ।

मणूसो खलु निअ-अणुभवमुल्लिहंतो भणइ—
 “मए अंबफलं सुअं, सुणिअ पासिअं, पासिअ
 फासिअं, फासिअ आइग्घिअं, आइग्घिअ रसिअं” ।
 अस्सिअ अणुभवे सवण-पासण-फासण-आइग्घण-
 रसणकारि—सब्बेदियविसयग्गहणकारि किमवि
 एकमेव तत्तं पइज्जइ । तं एकं किं ? इंदियं ? न,
 इन्दियाणि हि पडिनिअय-एक्केक-विसयग्गहणाणि ।
 न हि किं पि एगं इन्दियं एअं सब्बं सवणाइं सकइ
 काउं । तम्हा जं एगं पडिनिअयइन्दियदेरेण सुणइ,
 पासइ, फासइ, आइग्घइ, रसइ—सब्बा विसया अणु-
 हवेइ, अणुहविज्जणं तस्सकारा संगेणइ, तम्हा इन्दिय-
 ववगमे वि तस्सक्कारवला सरइ, तं सब्बेदिय-
 मिअं देहवाविं चेअन्नरूवं अप्पतत्तं ।

पुणलस्स [MATTER] जे गुणा संति, तत्थ
 चेअन्नं नत्थि । कत्थं वि पोग्गळे भोइअतत्ते वा
 चेअन्नं नत्थि । अओ तेण भिन्नगुणेण तद्धम्मि-
 भूअं मिअं दब्बं सिज्झइ । णाणगुणस्स उवायाणं
 किं पि पोग्गलं भाइअतत्तं वा नोववज्जइ । अओ

तं अन्नस्स कस्सइ सतंतस्स दब्बस्स गुणो भविउ-
मरिहेइ । स एव अप्पा । अणूस्सुं जे गुण-धम्मा
संति, ते एव नूणादिअ-विअसिअरूवेण थोरदब्बेसु
पगढीभवन्ति । अणूस्सु अविज्जमाणं तत्थोरपिंढे न
विअसेइ । चेअन्नं णाणं वा कस्स वि पोग्गलस्स
अणुस्स वा गुणो नत्थि, अओ तत्थोरपिंढे कहं
घडेज्ज तस्स अत्थित्तं । एअ-विरुद्धं को वि एवं
कहेज्जः-मज्जस्स पिहप्पिह-वत्थूसु मादगयाए
अभावे वि तस्सब्बवत्थूण विसिद्ध-संजोगे जहा
मादगया उप्पज्जइ, तहा भोइअतत्ताण विसिद्ध-
संजोगे चेअन्नं पि पगढीभविउमरिहइ । परंतु नेदं
जइत्थं । मज्जस्स हि पिहप्पिहवत्थूसु वि अंसओ
मादगया अत्थि, अआ एव तस्सब्बवत्थूण संजोगे
मादगयाए परिणमणं फुढं विकसेइ । किंतु अचेअण-
भूआसुन्तो जहा अचेअणरूवसत्ती संभवे, तहा
विलक्खण-चेअणसत्ती कहं संभवे ? जगस्स
भोइअपयत्थेसु जंतेसु वा गइ-पगासप्पमुहा जे
गुणा, जा सत्ती वा दीसंति, ते गुणा, ता
सत्ती वा वाहिरओ आगया नत्थि, किंतु

स-स-अणुतो विकासमागया अत्थि । जाहि
 अणूहिंतो जं दब्बं जंतं वा उप्पन्नमत्थि, तस्स
 दब्बस्स जंतस्स वा गुणा सत्ती वा तेसु अणूसु
 विज्जंति; ताण य विकसिअं रूवं ताण
 अणूण थोरम्मि दब्बे उवलब्भइ । अगिरइ-जंते
 [ENGINE] जा गई दीसइ, विज्जु-दीवे
 [ELECTRIC LIGHT] जो पगासो अत्थि,
 सो अन्नेसु वि पुगळेसु (अप्पप्पमाणओ वि)
 अत्थि । केवलं विसिद्ध-संजोगेण विसिद्ध-दब्बेसु
 ते गुणा, ता सत्ती विसेसरूवेण विअसिआ
 होंति । गइप्पगासाई कस्सिअि दब्बे मंदा हवंति,
 अओ चेअ अन्नहिं दब्बे ताण विकसिअं रूवं
 संगडइ । इत्थं णाणं चेअन्नं वा कहिं पि पोगल-
 दब्बे थोर-खंवे वा किं उव्वज्जइ? जइ णाम
 उव्वज्जइ, ता तव्विअसिअं रूवं सरीरम्मि
 मत्थिक्खे वा सक्कं संगमावेउं । परंतु गइ-पगास-
 प्पमुहव्व चेअन्नं कहिं पि पुगलदब्बे जइ न
 संगच्छेज्ज. ता सरीरम्मि मत्थिक्खे वा कइं तं
 घटेज्ज ? वयं अणु न पासिमो, अओ ताण गुणा

धम्मा वा तत्थोरदब्बाधारेण अवगच्छिओ ।
 एअ-अणुसारेण चेअन्नं जया जगस्स कस्सि पि
 थोर-दब्बे न घडइ, ता अणुसु तं कहं घडेज्ज,
 अओ चेव सरीरे मत्थिक्खे वा कहमिव घडेज्ज ?

अप्पाणस्स समत्थणे संसिद्धे पुणोजम्मो सयमेव
 सिज्झइ । अप्पस्स हि सिद्धी णाम चेअन्नरूव-एग-
 निच्चदब्बस्स सिद्धी । एवंभूओ अप्पा जइ निद्धो भवे,
 ता तस्स पुव्वजम्मा पुणोजम्मा वा सिद्धा एव ।
 निच्चो हि अप्पा एगं सरीरं चत्तूण सरीरंतर-
 मवस्सं भारेज्जइ । इणमेव हु तस्स पुणोजम्मं ।
 वत्थुओ तस्स पच्चेअं जम्मं पुणोजम्ममेव, तप्पुव्वं
 हि तस्स जम्मं अहेसि । इत्थं तस्स जम्मप्पवाहो
 अणार्हं बहमाणो अत्थि, बहमाणो अ भविस्सइ आ
 निब्बाणलाहा ।

पुणजम्मविसए विसेसाणुसंधाणं इत्थं अरिहइ
 भविडं । अभिन्न-अम्मापिअराण संताणेसु अंतरं
 उवलम्भइ । अवि अ, जुगवं जम्मिअजुगळे वि
 अंतरं परिदीसइ-ताण वेणं सामन्नेण पालिअ-

पोसिआणं पि णाण-सिक्खण-अणुद्व-दक्खत्त-
 वट्ठणाईसु अंतरं दीसइ । तस्स उव्वत्ती रय-
 वीरिआण वायावरण-विभेअस्स य आधारओ न
 होइ पज्जत्ता । पुव्वजम्मसक्कार-जोगो वि तत्थ
 अरिहो विचारेउं । एहिअ-कारणाणि अवस्सं
 स-क्खं कुणंति, परंतु एत्तिअमेत्तेण विआरणा न
 विरमइ; ताणि कारणाणि वि स-मूलमवेक्खंति ।
 मूलकारणस्स सोहो वट्ठमाणजीवण-संजोगेनु न
 लब्धइ । तयत्थं वट्ठमाणजीविआउं परत्था
 आलोअणं काउं जुज्जइ ।

एरिसा वि जणा संसारे दीसंति, जे अणीइ-
 अणायारा सेवना वि धणी, मुही अन्यि, तहा
 एरिसा वि संति, जे नीइ-धम्मपदे चरंता वि
 दल्लिइ-दुही संति । एत्थ किं कारणं ? किआणुखं
 फलं कत्थ ? कहमेरिसं विचित्तं भवे ? परंतु वट्ठमाण-
 जम्मेण पुव्वजम्मणाणुसंवाणं जया विचारिज्जइ,
 तया इणं उव्वज्जमाणं पइज्जइ । पुव्वजम्मगहिअ-
 कम्मसक्काराणुमारेण वट्ठमाणं जीवणं निप्फज्जइ,

वट्टमाणजीवण-कम्माणुसारेण य भाविं जीवणं
सिरिज्जइ ।

एरिसी वि घडणाओ जगम्मि जाअंति जं,
वह-चोरिआइ-अवराहकारिणो वि अवराह-दंडा
छड्डिज्जंति, अन्ने पुण अणवराहिणो दंडिज्जंति,
मारिज्जंति । कहमेवं ? परंतु एसा सब्बा गंठी पुण-
जम्मवायस्स विआरणेण छुट्टइ । पुव्वजम्मोवज्जिअ-
विचित्त-कम्माणं विचित्त-विवागा उदयमागतूण
विचित्तपरिणामा दंसेंति । इणमेव कारणं जं, भिन्न-
भिन्नमाणुसाणं संते वि समाणे उज्जमे ताण फल-
सिद्धीअ वेचित्तमुवलब्भइ, तेसुं सादृल्ल-नेप्फलुरुवं
पि अंतरं परिदीसइ । समाण-परित्थिईएपोसिआणं
पि एगस्स बुद्धी, सरणसत्ती अ तिन्ना होइ, अन्नस्स
पुण अईव मंडा । अओ सादृणोज्जमसामन्ने वि एगो
विज्जाए-कळाए सिग्घं सोक्करिसं साहेइ, अन्नो
अ तत्थ पच्छा चिट्ठइ । एक्कस्स वाणि-कइत्त-संगीअ-
सत्ती अप्पायासेण संपज्जंति, अन्नो पुण परिस्समेण
वि तारिसिं सभलयं न लहइ । एगो धणोवभोगी

भवइ, अन्नो पुण दलिइ-दूहवो । अयं सन्वो
 पुन्वजम्मणसकारपरिणामो । एअं खलु पुन्वजम्म-
 सकारप्पहाणं, जं, पंचसत्तवरिस-वओ वालो स-
 संगीअकलाकोसलेण अणुरंजइ जणसमूहं । जाय-
 मेत्त-असिक्खिअबालस्स थणपाणप्पवित्तिओ वि
 अवगम्मइ पुन्वभवीअचेअन्नाणुवित्ती ।

जइ पुणजम्मो भवे, तया पुन्वजम्मस्सरणं कइं
 न होइ? इअ भवेज्ज पसिणो । परंतु बट्टमाण-
 जीवणस्स वि पुन्वघडणा न सन्वा सरणमागच्छंति,
 ता पुन्वभवस्सरणं तु साहाविअमेव अच्चंत-दुकरं ।
 जत्थ जम्मकंति-सरीरकंति-इंदियकंती भवेज्ज,
 एवंभूअमखंडपुन्वभवस्स परं परावट्टणं भवेज्ज,
 तत्थ केरिसं णाम पुन्वजम्मणसरणं ! तद्वा वि कस्सइ
 कस्सइ महाणुभावस्स दाणि वि पुन्वजम्म-सरणं
 जाअइ । तव्वुत्तंत-आवेअणं पिं गवेसण-परिक्खा-
 समेअं अणेगहुत्तं पयडीभूअं देसस्स पसिद्धपत्तिआसु ।

जइ न सिआ जम्मंतरस्स, अदिट्ठस्स (कम्मस्स)
 वा अत्थित्तं, ता मणुस्स-किडंए फलं एहलोइअ-

माणवमाणाइसीममेव भविस्सइ । परंतु वयं जगम्मि पासिमो, माणवस्स साहु-असाहूणि कज्जाणि विणेव एहलोइअ (पुरकार-तिरकाराइ) फलाई सन्वहा तिरोहिआईं पि हवन्ति । एवं च इमाइ दसाए ताणि कज्जाईं सन्वहा वझाईं चेअ होहिंति ।

मणूसकिच्चाणमुत्तरदाइत्तं जम्मंतरेण रक्खि-ज्जइ । सुअण-महाणुभावस्सोवरिं पि कयाइ घोर-आवत्ती आगच्छइ, विणा अवराहेण दारुण-दंडो आवडइ । परंतु तयाणि तस्स माणस-संतीए पुणब्बव-सिद्धंतो बहूवगारगो भवइ । बट्टमाण-जीवणस्स घडणाण अणुसंधाणं जइ परत्थ न होज्ज, मणूसो हयासो भवे, आवत्ति-समए तस्स समंतओ घोर-तमिस्सं दीसेज्ज ।

अम्हाण (माणवीअ) जीवणम्मि जया-तया 'अकम्हा'-घडणाओ भवन्ति । ता घडणाओ दिट्ठ-उवजुत्तकारण-उज्जोअविरहेण 'अ-कम्हा' होतु, किंतु निम्मूला न भविउपरिहंति । ताण भविअव्वं मूलेणं । जइवि अकम्हा, तहवि कम्हा ? इच्चस्स

सोहे परामरिसिज्जमाणे अदिट्ठस्स (कम्मस्स),
जम्मंतराणुसंधाणस्स य अत्थित्तं उववज्जमाणं
णज्जइ ।

को वि मणूसो एवं विचारइ-अप्पाणपुणब्भवाइं
किमवि नत्थि । अस्सि संसारे भोग-विलास-
रमणमेव जुत्तं । अयं देहो एक्कस्सि समए पंचहिं
भूएहिं मिलिहिइ, पच्छा 'अहं'रुवं न किं पि
होहिइ । अहं पाणि-दयं करेमि अहवा पाणि-हिंसं,
सच्चं वएमि अहवा मूमा, संयमिओ चिट्ठामि अहवा
अनियमिओ,— जहेच्छमायरामि, ता का द्वाणी ?
नत्थि हि को वि संसारे कम्मफलदाया ।

परंतु एसा विआरणा अप्पाणमूला, भमपुण्णा ।
इह संसारे को वि अनीइ-अन्नाय-अणाचार-
चोरिआ-बहे काऊण सिरिमन्तो भवेज्ज, विलासो-
म्मादेण विहरेज्ज, परंतु एआवया तस्म दुक्किचाणं
उत्तरदाइत्तं न दूरीयवइ । सज्जणाणं दुक्खि दसाइ,
दुज्जणाणं च मुक्खि-दसाइ पच्छा एहिअ-परित्थिइ-
अइरित्तं किं पि अदिट्ठ-कारणं जइ न भवेज्ज,

तयवत्या-पयरणं जइ इहेव समत्तं हवेज्ज, तयणु-
संधाणं जइ अग्गे न हवेज्ज, ता एरिसी थिई
खलु अज्झप्पिअ-जगम्मि घोर-तमिस्सं सिआ ।

जम्मंतरवाय-सिद्धंतेण परोवयार-भावणा
संपूसइ, कायव्व पालणे अ तप्परया लब्भइ ।
परोवयारस्स अहवा कायव्वपालणस्स लोइअफलाई
पच्चक्खाई संति, तहावि जीवण-दसाए दुक्खित्तं
जइ न पडिसाइ, ता तओ जम्मंतरवाई ह्यासो न
भवइ । आगामिजम्मस्सद्धा कायव्व-मग्गे तं
थिरीकरेइ । सो जाणइ, कायव्वं कयावि निष्फलं
न जाइ; वट्टमाण-जम्मणे जइ नहि, आगामि-
जम्मणे तं फलिहिइ । इत्थं जम्मंतरावट्ठंभा मणूसो
सक्कम्मपरायणो हवइ । तस्स मिञ्चुमयं पि न
होइ । जओ, जो अप्पाणं निच्चं अमरं वा अवगच्छइ,
सो मिञ्चुं देहपरिवट्टणमेत्तं अवगच्छइ; सो मच्चुं
एकं वत्थं ओसारिज्जणं वत्थंतर-धारणमिच्च अव-
गच्छइ । स मच्चुं सक्कम्मसालिस्स पगइमग्ग-
देरयूअं मन्नइ । इत्थं मच्चुमयस्स ववगमेण तस्स

कायव्वनिट्ठा पगइसीला भवइ । जो अप्पाणं निच्चं
 बुज्झइ, सो अन्नस्स अहिअकरणं सुवस्स अहिअ-
 करणमवगच्छइ । स अबुज्झइ—वेरेण वेरं बड्डइ ।
 तहा कयाण कम्माण सक्कारा अणेगजम्मंतरपेरंतं
 पि अप्पाणजुत्ता अवचिट्ठिज्जण समए—विवागोदए
 दीहरकालपज्जंतं पि स—फलं अप्पाणं भुंजावेति ।
 इत्थं अप्पवायसिद्धंतवेई सव्वे अप्पे स—समाणे
 अवगंतूण सव्वेहिं सद्धिं मित्तिमणुभवइ, तस्स
 रागदेस—वासणा य दसंति । एवंरीईए तस्स दिट्ठि-
 सम्मं पूसइ. तहा विस्सप्पेम्मो विकसइ । देस-
 जाइ—वण्ण—संपदायभेएसुं पि तस्स दिट्ठि—सम्मं
 अवाट्ठिअं चिट्ठइ । स एवं अवगच्छइ—मरिज्जण
 आगामिजम्मणे अहं कत्थ, कीए भूमीए, कस्सि
 वण्णे, काए जाईए, कइ संपदाए, कीए थिईए,
 काए पंचीए वगम्मि अ उप्पज्जिस्सं, इअ
 अण्णायं; तम्हा कस्सावि देसस्स, वण्णस्स, संप-
 दायस्स, कीए विजाईए, तहा हीणवग्गं मन्निज्ज-
 माणं तहा रंक्क—रोरं मणुस्सं, मणुस्स—समायं वा
 पइ देमो, धिणा, असव्भावो व काउं न जुज्जइ ।

इत्थं अप्पवायसिद्धंतनिप्फन्नदिट्ठिसकारपरिणामओ
 अप्पवाई अहवा जम्मंतरवाई केणावि पाणिणा
 सद्धि विसढभावं अधरंतो “ पंडिआ समदंसिणो”
 इच्चेअं महंतमायरिसं स-जीवणे अवतारेइ, सव्वस्स
 य उवयारकरणे जहसत्ति रसं गेण्हइ । एवं
 रीईए विस्सकल्लाणभावणासाली सो अप्प-
 कल्लाणसादणे सभलीभवइ ।

अणेगतक्किआण अप्पाणईसर-विसए संदेहो
 होइ । केइ उ ईसरं वहिकाउं जयंति । परंतु जया ते
 दारुणदुक्खञ्जंता भवंति, भयंकरवाहिकिल्लेसमा-
 गच्छंति, तथा तेसिं हिअयं माउकं जाअइ ।
 तयाणिं तेसिं सव्वं तक्क-जालं छिदिज्जइ, सव्वो
 मण-आवेसो परिसामइ, ईसरस्स य सरणं तेसिं
 हिअय-पट्टे सहजमंकिअ भवइ । ते तयाणिं ईसरं
 नमंति, सरंति, तं च अट्ठिलक्खीकाऊण सुवस्स
 काहल्लयं, दुब्बल्लयं, असहाययं, पावपरायणयं च
 पुणो पुणो पगडीकाऊण पराए भत्तीए तस्स सरणं
 जायंति । माणवस्स उग्गा वि माणमिई कठोरया

आवत्ति-समयस्मि परिवट्ठइ, सद्विलीभवइ ।
 मच्चुसमओ पुण गंभीराए वि गंभीरा परित्थिई ।
 तयाणि तु अइउग्ग-नत्थिअस्स वि नत्थिअत्तं
 गलइ, तहा, दुक्खपासाउ छुट्ठिउं को विण्णव-
 णीओ-कस्स सरणं वेत्तव्वं इच्चस्स चिंताए तस्स
 हिअयं चाउलं भमइ ।

जइ न अब्भुवगम्मेज्ज अप्पाण-पुणवभव-
 ईसराण अत्थित्तं, सिआय पुण्ण-पावंकप्पणासंभूअं
 मिच्छा, ता अज्झप्पिअ-जगं अइघोरदुइसमा-
 विसेज्ज, तत्थ महाघोर-अरायगया पसरेज्ज ।
 एआरिसीए कप्पणाए-“अप्पा नत्थि, ईसरो
 नत्थि”-उत्थाणे एव हिअयस्स सव्वा पसन्नया
 छुंठिज्जइ, पत्थरिज्जइ पुण तत्थ निरासया-
 तमिस्समइविसदं ।

अप्पा, कम्मं (पुण्ण-पावं), पुणज्जम्भं,
 मोक्खो, ईसरो अ त्ति तत्त-पंचगमेरिसं परोप्पर-
 संवद्धमत्थि, जं, एगस्स अंगीकारे सव्वाणि

सेसाणि अंगीकयाणि होंति, एगस्स पुण अणब्भुव-
गमे सव्वाणि दूरीभवन्ति । अप्पाणस्स अब्भुवगमे
पुणब्भवो अब्भुवगओ एव । अओ एव पुण्ण-पावं
पि तेण सद्धिं समागयमेव । अप्पाणस्स पुण्णमुद्धी
एव मोक्खो; तम्हा तस्स त्रि अंगीकारो अप्पणा
सहेव भवइ । ईसरो पुण मोक्खलक्खणो एव ।
ईसरत्तं नाम मुत्तत्तं । अत्या पुण्णमुद्धो अप्पा एव
परमप्पा, स एव य ईसरो । तओ ईसरवाओ वि
अप्पवायमेव समाविसइ ।

ईसरसिद्धिसंवंधे अद्दिअपारायणमणावस्सयं ।
थेवेणेव सक्कइ अवगमिडं । जहा जगम्मि मइल-
मउरस्स अत्थित्तमत्थि, तहा सुद्ध-मउरस्स वि
अत्थित्तमत्थि । एवं असुद्ध-अप्पाणस्स अत्थित्तेण
सुद्ध-अप्पाणस्स अत्थित्तं पि अवस्सं घडइ । मइल-
दप्पणाऽऽधारेण सुद्ध-दप्पणस्स अत्थित्तमवगम्मइ,
तहा असुद्धअप्प-देरा सुद्धअप्पस्स वि अत्थित्तमव-
गम्मइ । सुद्ध-अप्पा एव हु ईसरो । जीवस्स अंसओ
मुद्धी दीसइ, ता पुण्णा त्रि मुद्धी तस्स संभवइ ।
जस्स सा सिज्जइ म्हा, स एव खलु ईसरो ।

अप्पा मूढ-दसाए वट्टमाणो बहिरप्पा बुद्धइ ।
 भदभावं पत्तो भदप्पा, सम्मदंसणस्स संपायणेण
 अन्तरप्पा, सम्मग्ग-पगइसीलत्तेण सयप्पा, विकासस्स
 महंतभूमिआए उवलंभेण महप्पा, जोगोक्करिस-
 साहणेण जोगप्पा, पुण्णसुद्धीए (पुण्णत्तस्स)
 संमिद्धयाए अ परमप्पा भवइ। इत्थं अप्पस्स अब्भास-
 पगरिसो जया परं कट्ठं पावइ, तथा सो परमप्पा
 भवइ । एवं च परमप्पीभवणमेव ईसरत्तं, तमेव
 ईसरपयं । केण वि एगेण ईसरपयस्स अहिआरो
 नत्थि रक्खिओ, किंतु जो को वि अप्पा
 अप्पविकासमग्गम्मि पयाणं करंतो-अप्पसाहणं
 विकासवंतो उत्तरुत्तरमुच्चइं साहेइ, अंतओ अ
 अब्भास-सिहरं चडिऊणं पुण्णसुद्धिमासाएइ, सो
 ईसरो भवइ ।

इदं णो ज्ञेअं । एअत्थं सव्वप्पदमं सज्झायस्स
 आवासयत्तमत्थि । सज्झायस्स सच्चो अत्थो सुवस्स
 अज्झाओ, अत्था अप्पस्स अज्झयणं भवइ । अप्पाण-
 सुद्धिकारयं वायणं सच्चोत्तम-वायणमत्थि । तओ

मणं बहुसुंदर-पभाविअं भवइ । तओ चित्तस्स
कुसकारा, मणस्स मलिणवित्तीओ आहम्मंति ।
तओ अप्पाणम्मि संती पत्थरिज्जइ । अज्झप्पिअं
वायणं पुब्बकालिअ-महापुरिसेहिं विउलं णो
दिण्णं । एअस्स महब्भूअविसयस्स जेत्तिअमहिअं
परिसीलणं भवे, तेत्तिलं हिआवहमत्थि । भिन्न-
भिन्न-रीईए तस्स अणुसीलणं जेइहं भवे, कायव्वं ।
अस्स गंथस्स निम्माणं पि तेणेव अभिप्पाएण
कयमत्थि । अप्पहिएसी उवदेसगो छेहगो वा
परोवएसस्स सेलीए वि वत्थुओ सुवमेव उवदिसइ ।
ममावि एत्थ सेव यिई अत्थि । तस्स य उल्लेहो
गंथावसाण-सिलोगे दीसइ ।

अज्झप्पिअविसओ वेरगप्पहाणो अत्थि । स
वेरगगरसमरिओ होइ । राग-देस-मोहा एव सब्ब-
संसारदुक्खाणं मूलमत्थि । अज्झप्पिअसाहिच्चसिद्धी
तस्स उच्छेअणत्थमेव भवइ । अओ च्चेअ तस्स
मुक्खो विसओ अप्पचिकास-अप्पसंति-पढावणमेव
अत्थि । इणं च राग-देस-मोहाणं भीसणयाए

वत्थवमवल्लोअणमकराविज्जणं कहं कीरेज्ज? संसारस्स
 असारयाए, विसयाणं निग्गुणयाए, भोगाणं
 भयंकरयाए, कामस्स कुडिलयाए, सरीरस्स नस्सर-
 याए, इंदियाणं मादगयाए, चित्तस्स य चव्लयाए
 तारिसं चित्तणं आलिहिज्जण वायगाणं हिअयम्मि
 निम्मोहदसाए भावणाइ जग्गावणं हि अज्झप्पिअ-
 गंथस्स कज्जमत्थि । तदत्थं जइ विआरिज्जइ,
 ता जगस्स खणभंगुरयाए उवदंसणे अज्झप्प-सत्थं
 किं अजुत्तं करेइ? वयं निअ-चक्खुणा विसयाणं
 विसमत्तं किं न निहालिमो? ता भोगनिंदणे
 अज्झप्प-सत्थं किमणुचिअं करेइ? खणभंगुर-
 संतावपज्जवसाइ-भोगेसु लंपडीभविज्जणं स-
 जीवणस्स अहोपाडणं, तद्वा अप्पसंतीअ सासयलाइस्स
 गमावणं को वि नणु कहेज्ज विचक्खण-कज्जं?
 मणूस-जीवणरूवं उच्च-सामग्गिं पाविज्जणावि मणूसो
 अप्पविकासस्स लक्खं वीसरेज्ज, भवेज्ज य जइवाय-
 पूअणरसिओ-केरिसीयं ही दुक्ख-कहा ! जीवणस्स
 सञ्चुत्तममायंसमुवदिसंतयिणमेक्कमेव वक्कं पज्जत्तं-
 “प्रापणात् सर्वकामानां परित्यागो त्रिशिष्यते”

[पावणा सव्वकामाणं परिच्चाओ विसिस्सइ]

भोगेसु हि अप्पस्स मुच्छणमत्थि, तओ अवरि-
मुत्थाणे तस्स विकासो । चाओ खलु अज्झप्पिई
चिगिच्छा अत्थि । चाएण हि अप्पाणम्मि अणाइ-
कालओ संठिआण दारुणमोह-रोगाणं चिगिच्छा
भवइ । जह जह सो चिगिच्छा-पयत्तो विवड्ढइ,
तह तह अप्पस्स आरुगं पूसइ । पुण्ण-चाएण
य पुण्णमारुगं सिज्झइ ।

अज्झप्पस्स उवएस-करणं जेत्तिअं सरलमत्थि,
तेत्तिअं पालणं नत्थि । कइवाहा उवएस-कुसला
एरिसा होति, जे जणसमूहं वेरग्गरसघाराए बहा-
वेडं तीरंति; किन्तु समुक्खयाए दूरीकरणं तेसिं बहु-
विअडं पढिभाइ । कइणं खलु सरलं, करणं पुण
कइणं । संनासो अज्झप्पिअ-जीवणस्स उच्चकक्खा
अत्थि । सो मइंता मइंतो पुरिसत्थसज्झो मग्गो
अत्थि । तस्सिं महामग्गे आरोहणं महावीरिअ-कज्ज-
मत्थि । सव्वेसिं नत्थि समाण-जोगगया । अओ
अहिगारमन्तरेण दीढर-चलणारंभगो अहो

पडेज्ज त्ति संभवइ । उच्चकक्खागइणाय सजोगायाए
 अवलोअणमावासयं । वेरग्गप्पिअ-मुट्ठकखुस्स
 अज्झप्पिअकहा-भावणासु मणं बहुं लगइ, तत्थ तस्स
 रसो आवेइ । तहावि संसार-मोहो तस्स नोसरइ ।
 संसारप्पवंचे मग्गो एव स थक्कइ, धम्मसाहणवाचारे
 मंदो एव चिट्ठइ । एरिसाई उदाहरणाणि बहूई
 दीसंति । अस्स कारणं मोह-दसा । सा उवसमेज्ज
 ता अग्ग-मग्गो सरलीभवेज्ज । परंतु मोहदसाए
 अवसरणं बहु-कढिणमत्थि । एवं संते विजगववहार-
 भूमिविहारी संसारवासी वग्गो वि स-गिहत्था-
 समस्स आवासयस्स समुच्चिअस्स वा ववहारस्स
 वाहो न आवेइ, तहा सुवं अज्झप्पिअ-भावणं
 विकासेउं, अज्झप्पिअ-वट्ठणं च पोसेउं पारइ-
 अज्झप्पिअजीवणं जीविउं पभवइ । तेहिं (गिहत्थेहिं)
 जीवणस्स सच्चं आयंसं सम्मत्तेण लक्खीकाऊण
 संसारवासे वसंतेहिं पि न तारिसं संसारववहार-
 लित्तीभव्वं जं मणूसजीवणं निस्सारयेव गमावि-
 ज्जेज्ज । संसारवासे वि ते अप्प-विवेगं जग्गावेउं,
 अज्झप्पिअ-वित्तिं च पोसेउमरिहंति । अज्झप्पिई

विक्ती जह जह पूसइ, तह तह गिहत्थासम-
 पविच्चिविसया आसत्ती मंदीभवइ, तह तह य
 अज्झप्प-जोगो अहिअं विकसेइ । इत्थं भावणा-
 विभूसिओ दिट्ठिसंपन्नो सक्कारी अप्पा अगार-
 भूमिआए वि अज्झप्पिअ-पगइं साहेइ, जगस्स य
 आयरिसख्वो वि होइ ।

जइ उच्चं न चडिज्जइ, तद्वावि आयरिसो उ
 उच्चो भावणिज्जो । निम्मोह-दसा जइ न पाविज्जइ,
 तहवि सो महंतो आयरिसो दिट्ठिसमुहो
 निधेओ । सो आयरिसो जइवि आयरणम्मि न
 ओअरेज्ज, तहवि तस्स चित्तणं मणणं बहुमावासयं ।
 तस्स दिव्वमग्गस्स, ताए ईसरीअविभूर्ईए
 भावणाए रसिगीभन्वं । इणं पि ह्नु सोहग्ग-इन्धं ।
 तग्गोअरं तत्तणाणं खल्ल उच्चतमं परमावासयं तत्त-
 णाणमत्थि । तस्स अणुसीलणं जेहहं होहिइ,
 तेहहं लाहावहं । अप्पा तेत्थिलो हल्लओ हविहिइ ।
 अप्पिअ-सज्झाओ जावमेत्तं विकसिहिइ, तावमेत्तं
 अप्पा वीरिअसंपन्नो भविहिइ । परिणामे, अप्प-

वीरिअम्मि पचंडरूवे विकसंते महाणुभावो
 मोहजाला छुट्टिअ पभविस्सइ अप्प-साहणाए
 भइंतमुक्करिसं साहेउं । अंते अ साहण-विकासे
 परं कट्ठं समागए संपाविहिइ अणंत-सासयं
 परमप्प-मंगलं ।

अयं पायय-अज्झत्ततत्तालोओ मम
 सकय-अज्झत्ततत्तालोअस्स [अध्यात्म-
 तत्त्वालोकस्य] ख्वंतरमत्थि । अवस्सं
 खलु थेवा नूअण-सिलोगा, जेसिं सकय-
 रूवं सकय-अज्झत्ततत्तालोए नत्थि,
 एत्थ कत्थइ कत्थइ अंतराले निवेसिआ
 अत्थि । सुहिणो पढेज्ज, भावेज्ज इमं
 गंथं पत्थावणा-समेअं ति भावेमाणो
 विरमइ—

कत्तिअ-पुण्णमासी, }
 वि. सं. १९९५, }
 जामनयरं । }

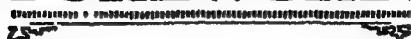
नायविजओ ।

અન્યકાર મુનિમહારાજ



ન્યાયવિશારદ-ન્યાયતીર્થ
શ્રી ન્યાયવિજયજી.

FOREWORD.



Nyāyatīrtha Nyāyaviśhārada Munī Shri Nyāyavijayaji Mahārāja, who has sung this Adhyātmataittvāloka, and who has written many other books, is a pious Jaina Monk of erudite scholarship I have had the good fortune of coming in contact with this great soul and all the while I have been impressed with his brilliant genius and nobleness of mind He has sacrificed the pleasures of his life for the sacred cause of Religion—Religion not in its narrow compass, but in its widest extent, and in its true essence His religious views are very liberal, and far from being sectarian and hence appeal to the hearts of people, belonging to different sects He discards all the paraphernalia of Religion, and interprets it as one that links together by an immortal chain, the hearts of people at large He has resorted to this saintly life, it seems, as a consequence of some inward call of heart incapable of

being resisted The book named "Dinākrandanam" [The wailings of the helpless] is magniloquent of the surges and tumult of his heart, and his exhortations to God, penned by him in that valuable work, are symbolic of the warbling stream of sympathy and feelings of piety running in the innermost recess of his heart

He has a very high capacity of delivering public lectures in a homely and convincing style Whenever he proceeds to the rostrum to deliver a lecture, he is so highly inspired and transported with joy at having to deliver the sacred message of God, that he forgets himself, and his limbs keep time with the tunes of his heart This is largely responsible for the ineffaceable stamp he leaves on the minds of the audience

His religious tolerance exposes his translucent heart and gathers round him many an admirer [both western and eastern] He freely mingles with the students as is evidenced by his advice to the students, written in Sanskrita verses, during his stay for four months

at Bombay, and instills knowledge into their minds. It is this affability of heart, this dignified simplicity, this magnanimity of mind, this rich learning, that makes others bow their heads before him in deep reverence

His mastery over the difficult Sanskrita and Prākṛita languages, is indeed laudable. The Jaina monks deserve a great deal of credit in keeping these languages alive and the worthy Muni Shri has fairly contributed to the Sanskrita literature by his compositions. This Prākṛita composition is a work of great genius and highly bewitching the hearts of the Prākṛita-knowing reader

He is an author of many books of which his वीर-विभूतिः, दीनाकन्दनम् and this अध्यात्म-तत्त्वालोकः, are of out-standing merits and are valuable treasures. In his वीर-विभूति he has paid a glowing tribute to Lord Mahāvira and this nice booklet should claim a front place in the library of every student fond of literature

This Adhyātmatattvālōka is composed in Prākṛita, in the present edition, and also in Sanskrita in the previous editions. He has

also undergone the trouble of gracing this work by translations into English and Gujarati, and the readers are largely helped by these translations

Poetry is the soul of literature, and the Muni Shri has marvellously got hold of this soul. His verses are bedecked with simplicity coupled with dignity. The smooth and unchecked flow of his poetry is really charming and fascinates the readers. It is an echo of the ruminations of his heart. Every verse slides forth into another in an unbroken link. His heart flings a word and the word easily settles itself in a beautiful rhyme.

In the foregoing Sanskrit-Gujarati edition he has written an exhaustive preface in Gujarati. The readers of this book will find a Prakṛita translation of this preface in the present edition. It is an intelligent summary of his philosophical ideas. Man, as he says, is steeped in deep ignorance and hankers after material happiness. He is, so to say, raising delusive turnips at his farm, and does not realize the true form of happiness. He is at his wit's end to find out where the real and

abiding happiness resides There is no peace without the purification of the soul and the latter can only be achieved by pious conduct Man has to keep at bay the implacable foes like Lust, Pride, Anger and Avarice He lays special stress on this pious conduct and by a logical chain of arguments, hammers out the truth that 'A well-behaved infidel far surpasses a man of faith, divested of pious conduct' Society stands unshaken on the rock of this eternal truth, contained in Sadāchāra

The pinnacle of man's glory lies in the development of the soul, the effulgent being with its all-ambient rays The soul is an entity distinct from all the material world. The Muni Shri has clearly brought to light the mingled though truly separate, existence of soul The senses perform their functions, but their manipulation rests entirely with this supreme being in the body.

With the realization of this soul, man understands, as he says, the theory of Re-birth He has lucidly expounded this theory He has also analysed life into its various aspects and

holds out an immaculate mirror to life. He tries to render the impervious pervious by a smooth flow of arguments

He does not believe in the word 'accident' and dives deep into its reason, arriving at the conclusion that 'Every effect has a cause' He advises all to go on doing good deeds, because the accumulation of good deeds is sure to blaze forth at the proper time

He lively endorses the view that the non-acceptance of soul, re-birth and the existence of God, would plunge the world into the bottomless ocean of chaos In such a state the very life itself would be stripped of all its pleasures and encircled by the untransgressable sea of dismay and disappointment

Ultimately, he finishes his preface by exhorting the readers to always look up to the sky, & e they should pitch their ideals high The poem 'Andrea Del Sarto' of the well-known poet Browning, compares favourably with this The painter in this poem says.—

" Ah ! but a man's reach should exceed his grasp or what's a heaven for ? "

To come to the text proper, the Muni Shri has divided this composition into eight chapters, and they are arranged like the rungs of a ladder to reach the goal of Absolution. The first chapter is devoted to आत्मजागृति or संवोदना—the awakening of the soul. The second chapter deals with पूर्वसेवा which consists of devotion or attachment to preceptors, parents, elders and God, etc , and is a step to the elevation of the self. In the third chapter on अष्टांगयोग he distinguishes between the सकर्मक and अकर्मक souls and explains the eight steps to Yoga.

He advises man to bridle his mind, speech and actions and to keep himself away from malpractices. He vehemently points out that man must preserve celibacy which is the soul of man's development. Without this, a man will ever be rotting in the weltering pool of misery. The fourth chapter preaches कषायजय—

the conquering of all passions. Man should rise head and shoulders above these passions, and should not be allured by their tempting waters. These are his veritable foes and he has got to conquer them for obtaining absolute. The fifth chapter named ध्यान-सामग्री speaks of the restraining or curbing of the fickle mind for the sake of meditation. The mind is difficult to be checked like the wind. Still however, by constant and proper practice this can be achieved. Evenness of mind and meditation are interdependent. In the sixth chapter on ध्यानसिद्धि, he dilates on the various kinds of ध्यान. Feelings play an important part in ध्यानसिद्धि, and one who has cultivated the feelings, mentioned in the chapter, attains to a high level. The seventh chapter is devoted to योगश्रेणी. He treats the difficult subject of योग comprehensively and points out the different modes of योग. The highest progress of Yoga leads the soul to a point from where it never goes down. The last chapter अन्तिम-शिक्षा

is replete with fervent appeals to men, emanating from the pious and benevolent heart of this sage. He sounds a warning to those who are slumbering in ignorance, to rise and perceive the truth held out by Great men. All are not gifted with equal powers, yet there must be a deliberate and sincere attempt on the part of all to step to the path that leads to the uplift of the soul. Universal Love, indeed, takes a man to the path of absolution. This love not only benefits the man himself but also the whole world.

To conclude, this book is a compendium of the older teachings, written with fresh energy and deep insight. This work will, therefore, be a great treasure to the Prakṛita literature, and should be studied by all the Prakṛita—students. All honour to such poets, philosophers and sages who acquit themselves creditably of the sacred responsibilities imposed on them and save the world from going to its rack and ruin! All honour to such divine persons who put in black and white their ideas refined by their experience and thus

replenish the general stock of Knowledge !
 All honour to these personalities that shed their
 blissful lustre over all that happen to fall in
 their orbit directly or indirectly !

Jamnagar.	}	M. R TRIVEDI.
13 th November		B. A S T C
1938		High School Teacher.

SOME IMPRESSIONS.

The modest author (Muni Mahārāja Nyāyavijayaji) in the concluding Shloka, claims to be possessed of no more than a smattering of knowledge. But the success which has attended his efforts in presenting so difficult and abstruse a subject in graceful and easy flowing Sanskrit verse, shows not only the author's great proficiency in Sanskrit but also his long and close intimacy with the subject

Natvarlal Maneklal Surti,

B A LL B,

City Magistrate, Bhavnagar.

I have full confidence in the fact that whatever is projected from the mind and heart of so illustrious an author as Muni Mahārāja Nyāyavijayaji, must have that perfection which his deep learning and high moral conception of life guarantee. All throughout the work there breathes a spirit of toleration a rare virtue amongst religious controversialists.

The author has undoubtedly realized that a religion is after all, a means to an end and the end is God, the Truth, the Absolute, the Brahma, the Final Cause, the Jina or whatever name we assign to that final spiritual condition which we try to attain. In the fundamental identity of all religions we must seek our refuge if we desire to advance spiritually.

Tribhuvandas K. Trivedi,
Dewan, Bhavnagar State.

Indeed, I have had many opportunities of coming into close contact with this great soul, and I have learnt how to respect one who has embraced cheerfully all the miseries of life in order that others may enjoy happiness. A few such eminent saints, a few such torch-bearers of light will keep up the reputation of any country as the greatest home of piety, righteousness and virtue.

B. Bhattāchārya,
M A, PH D.
Director, Oriental Institute, Baroda.

विजय-मंतो ।



सुनिच्छिओ रे ! विसयाण चाओ
वज्जेहि तम्हा सयमेव तुं ते ।
ते वज्जमाणा तुह आवयाए
वत्ता सर्ये ते पुण संपयाए ॥ १ ॥

अमू वीरो णूणं महसमर-खित्तं जयइ जो
अमू वीरो कंठीरव-वह-महोयं वहइ जो ।
स वीरो वीराणं परमिह समत्ते वि भुवणे
निअऽक्खगामं जो जयइ परमप्पाण-बलओ ॥ २ ॥

जिणेहिसे तुं जइ नो कसाए
जिणेहिसे तेहि तुमं खरेहि ।
कसाय-जेउस्स तवोन्नयत्तं
कसाय-वस्सस्स थ दुग्गयत्तं ॥ ३ ॥

नायविजओ ।

सुद्धि-पत्र ।



अमृद्धं	मृद्धं	पिद्धं	मिश्रोग-पार्यका
द्वरणं	द्वरणं	६	१२-३
वि	पि	२४	४७-२
"	"	२६	५०-३
तपन्ने	तवन्ने	२६	५१-४
पडि	पडि	३८	७४-४
उज्जच्छ	उज्जच्छ	५०	९८-३
वि	पि	५४	१०१-१
मुद्ध	मुद्ध	५४	१०८-१
हि	हि	११०	५१-४
ग्राहण	ग्राहण	मुद्ध-क्रान्ते- पिद्धं १५	पंती १३

किंचि सूअणं ।

पारंभे एत्थ 'मयो,' 'हिअये' आइ-पओगेसु
ए-ओ सरा 'य्'-आवरिआ आगया, किंतु
अवण्ण-भिन्न-सरा 'य्'-अणावरिआ-नग्गा एव
सोहेज्ज ।

ए-ओ सराण पच्छा 'अ'-लोवरूवसंधी पुव्व-
पायय-गंधेसु वि उवलब्भइ, तयणुसारेण एत्थावि
आइम-पयरणदुगे केसुइ पओगेसु दीसइ, परंतु
तस्संधि-अकरणमेव सुंदरं ।

पढमेसु वेसु पयरणेसु एत्थ थेव-पओगेसु सर-
पच्छा 'च'-पओगो आगओ; किंतु सर-पच्छा
जहोचिअं 'अ'-पओगो अहव 'य'-पओगो
सोहेज्ज; 'च'-पओगो उ अणुस्सार-पच्छा
सुंदरो ।

संसोहणिज्जं जं किंचि एत्थ पावेज्ज कोविआ ।
अवस्सं मे निवेएज्ज, इअ पत्थेमि संजलिं ॥

नायविजओ ।

विसयक्रमो ।

पदम-पयरणं	<u>संघोदना</u> ।	पिङ्गको
	[Spiritual instruction]	१
बीअ-पयरणं	<u>पुब्ब-सेवा</u> ।	
	[Preliminaries of Yoga]	६१
तीअ-पयरणं	<u>अट्ठगजोगो</u> ।	
	[Eight stages of Yoga]	८५
चोत्थ-पयरणं	<u>कसाय-जओ</u> ।	
	[Victory over passions]	१५९
पंचम-पयरणं	<u>झाण-सामग्गी</u> ।	
	[Requisites for Meditation]	२०३
छट्ठ-पयरण	<u>झाण-सिद्धी</u> ।	
	[Success in Concentration]	२२५
सत्तम-पयरणं	<u>जोगस्सेणी</u> ।	
	[Various kinds of Yoga]	२४५
अट्ठम-पयरणं	<u>अंतिम-सिक्खा</u> ।	
	[Last Word]	२५७

अज्झत्तत्तालोओ ।

1. 2. 3.

4. 5. 6. 7. 8. 9. 10.

१

अज्झप्पपेऊसमणक्खगम्मं

पिच्चा कणेहच्च विसं हणीअ ।

अणाइकम्मप्पचयप्पयं जे

तिहा पवंदे अहयं परप्पा ॥

२

हयं हहा सत्थविसाग्यत्तं

अणत्थहेऊ य गिरापडुत्तं ।

विण्णाणवेइत्तमवत्थयं च

नासाइओऽज्झत्तच्छुहारसो चे ॥

३

नाणस्स भत्तीअ किया-तवाणं

पयोअणं घट्टइ पक्कमेअं ।

मणस्समाहीअ असेसदेस-

विसोहणा अप्पगुणप्पगासो ॥

४

झाणं च मोणं च तवो किया चे

नज्झत्तमग्गाहिमुहीहवेज्जा ।

न होअ कल्लाणनिबंधणं ता

जुत्ता हि लक्खाहिमुही पउत्ती ॥

1

My three fold salutation to the Higher Souls who drank deep of the spiritual nectar imperceptible to senses and overcame the poison of Karma accumulating from time immemorial

2

Proficiency in scriptures is of no avail, eloquence proves harmful and physical sciences come to naught, if the spiritual ambrosia be not tasted

3

Indeed the sole object of knowledge, devotion, austerity and religious rites, is the illumination of the soul by the removal of all the internal impurities with the help of deep concentration of mind

4

Meditation, silence, penances and sacred ceremonies, if not practised with a view to self—realization, will not be productive of good result Those efforts are commendable, that are directed towards [the attainment of] the goal

५

दीवं समुहम्मि तरं मरुम्मि
 दीवं निसाप अगणिं हिमं य ।
 कालं करालं लहयं दुरावं
 अङ्गप्पत्तं बहुभागधंओ ॥

६

जरा जपय मरणस्स मिच्चू
 रायंसवाही अहिलामयाणं ।
 जम्मदुवीअमि-अणंतविज्जा-
 निआणमङ्गप्पमहाविभूई ॥

७

ते वम्महस्सावि सरा पचंडा
 छिद्दाउलो होइ तवो वि जेहिं ।
 अङ्गप्पवम्मापिहिण उ चित्ते
 मुनिच्छियं कोण्डदंसं वयंति ॥

८

वासम्मि अङ्गत्थिअपाउसस्स
 मणत्थले पृसइ जोग-वीअं ।
 पुण्णाकुरा निम्मयमुत्तलसंति
 सज्जत्थ संती उवगम्मय च ॥

5

In this very formidable Kaliyuga it is a rare and fortunate being alone that attains Adhyātma [the spiritual life] difficult of attainment, which is like an island in ocean, a fruitbearing tree in a desert, a lamp during night or a hearth in winter

6

The resplendent spiritual grandeur is the vanquisher of the old age, annihilator of death, consumer of all diseases, conflagration to the seed of the tree of birth and death, and the instrument of limitless knowledge

7

Before the neverfailing shafts of Cupid, even austerities are rendered vulnerable; but surely they prove blunt—take no effect on mind armoured with spiritual light

8

With the pouring down of the shower of Adhyātma [spiritual light], the seed of Yoga takes root in the barren mind. sprouts of merit shoot forth in abundance and everywhere quietude reigns

९

अञ्जप्प-सुज्जे पसरंततेप
 मणप्पुराप परिभासमाणे ।
 कत्तो तमो सुसइ भोग-पंको
 सिग्घं पलायंति कसाय-चोरा ॥

१०

आणंदपुण्णं च छुहं समाहिं
 अञ्जप्प-चन्दे पसरावमाणे ।
 न जस्स चित्तमि छिहाऽऽविआसि
 पस्स निरुवेण स मोहजम्मा ॥

११

ओऽञ्जप्पसत्थं वहप सुतिण्हं
 भवं भयं तस्स कुदो तिलोप ! ।
 स अप्पतंतो विहरेइ निच्चं
 अणुत्तरे संति-सुहे रमतो ॥

१२

काऊण पावाणि चिमीसणाणि
 जेऽणत्तदुक्खातिहिणो हवीअ ।
 जं तारिसाणुद्धरणं वि कासी
 वणिज्जअऽऽज्जप्परसायणं किं ? ॥

9

When spiritual light shines resplendent in the city of mind, how can there be any room for the darkness of ignorance ? The mire of desires dries up and the thieves of moral uncleanness flee away

10

The person with no yearning after the spiritual moonlight : productive of nectarlike blissful concentration, lives to no purpose, like a beast though endowed with the form of man

11

Fearless treads, in the three worlds, the man who wields the very sharp weapon of Spiritual Light He, self—dependent, always remains enjoying unsurpassed happiness of peace

12

Words fail to describe the elixir of Spiritual Knowledge which emancipated even those wretched beings who, by the perpetration of monstrous sins, brought on themselves endless miseries.

१३

णुमण्णचित्तस्स निअस्सरूवे
 तड्ढत्थवित्तिस्स भवणपंचे ।
 अङ्गप्परायेसरसुणसाये
 सिद्धीसु लद्धीसु य ऊणया का ? ॥

१४

कम्मेरिअं सव्वजगणपंचं
 णाप्पा बहुत्तं समयं पवणो ।
 तिरक्कयो वा अणिअं थुओ वा
 न कसए णो अवअच्छण वा ॥

१५

अप्पा च कम्मो च परो भवोऽत्थि
 मुक्खो च तस्सिद्धिकरो पदोऽत्थि ।
 इच्चेवमंतक्करणे विधेआ
 सम्मं पईई सुविचारणाहिं ॥

१६

छम्मत्थधीणं न परोक्खभावा
 पच्चक्खधीगोअरयं उवेन्ति ।
 अहंदिथण्णाणकयोवदेसा
 संता जहत्थं पडिपंति किंतु ॥

13

With the propitiation of the supreme Lord अध्यात्म, what Siddhis and Labdhis are not within the reach of one whose mind is concentrated on the real nature of soul and who is disinterested as regards worldly phenomenon

14

He, who has attained high equanimity knowing all the worldly phenomenon goaded by karmic forces, is neither pleased nor displeased whether extremely eulogized or censured

15

After careful and thorough investigation, [our] mind should be firm in the conviction of soul, actions [Karmas], next world and Salvation and means leading to its attainment

16

Super-sensual objects are ever beyond the power of perception of men with physical senses or imperfect knowledge, but they are realized in their true nature by the righteous with the help of the advice of those that are endowed with superphysical knowledge

१७

सुद्धपतत्तं अहिलक्खिऊणं
 अमूढदिट्ठीअ करिअए जं ।
 विज्जेहि अञ्जप्पमुदीरिअं तं
 चिन्धं पवुञ्जाइ दसाअ एअं ॥

१८

कल्लाणमूअं किमवीह वोचुं
 वोसहुत्तथारमणीमवामि ।
 जइच्छहऽज्जप्पनगाहिरोहं
 निवोहहेणं हिअयेण मित्ता ! ॥

१९

पुण्णप्पहावा गरुआ विसिट्ठो
 संपज्जए माणुसजम्मजोगो ।
 सयासया तं सहलीकुणंति
 सण्णाणओ सोहिअ अप्पवित्तं ॥

२०

देहा अणंता गहिआ इमेण
 जीवेण मोहावरणाऽऽविण्ण ।
 मोहस्स सत्ते खलु देहजोगो
 देहे च लद्धे पुण एव दुक्खा ॥

17

The wise define Adhyātma as everything that is done clearly keeping in view the unsullied nature of soul It is the very characteristic of the enlightened state

18

Here I am eager to say something auspicious Listen, O dear friends' with an attentive heart, if you desire to reach the highest summit of Adhyātma

19

The excellent human birth, the best of all lives, is the result of the great power of meritorious deeds The wise turn their lives to advantage by the purification of their own conduct with the help of good knowledge

20

The phenomenal soul being overpowered by ignorance, took innumerable births, infatuation leads to the attainment of bodies from which proceed miseries

२१

सरीरिणो जम्म-जरा-मईणं
 दुहाणि सत्थाणुभवा वयंति ।
 रोगाइहुआणि पुणो बहूणि
 भवम्बुरासिम्मि भयंकरम्मि ॥

२२

तम्हा पुणोजम्मनिरुम्मणट्टं
 मोहं इणेडं सुजणा जयंति ।
 मोहो हि संसार-महालयस्स
 खम्भो समत्तासुहरुक्खत्थीअं ॥

२३

सब्बे वि दोसा पमवंति मोहा
 मोहस्स नासे नहि तप्पयारो ।
 इच्छेवमज्झप्पगिरारहस्सं
 मणसिणोऽन्तक्करणे णिमंति ॥

२४

भवी अटंतो भवचक्कवाले
 भुञ्जीअ भोगा बहुसो बहुत्ता ।
 तहावि तित्ति अगयो इयाणि
 मणूसभोगेसु गवेसप तं ॥

21

It is evident from scriptures and experience that the birth, old age, and death of a living being, are full of miseries Moreover, there are many perils arising from diseases and the like in this dreadful ocean of worldly life

22

Consequently to avoid the recurrence of birth, the wise try to destroy illusory attachment, because it [only] is the root of all sufferings and the main prop of the gigantic world-building

23

Delusion is the source of all vices; the former being destroyed, the latter cease to develop, so the wise [always] bear in their minds this—the secret of Spiritual Knowledge

24

The phenomenal soul wandering in the world-revolution has enjoyed many times various kinds of worldly pleasures, still he, not being satisfied, is now feverishly hankering after human enjoyments.

२५

पाणेण रिक्तीकरणे वि पाहो-
 रासिस्स तिप्पो तरिसो न जस्स ।
 तणमभागत्थिअआउबिन्दु-
 पाणेण किं तस्स हिवेज्ज तिक्ती ! ॥

२६

पारं सयंभूरमणम्बुहिस्स
 ओयंसिणो पाविउमीसरा वि ।
 अपारतिण्हामगरागरस्स
 उल्लंघणे काहलयं वहंति ॥

२७

अखंडभूमण्डलसासगतं
 न दुल्लहं दुल्लहमेअमेव ।
 तण्हानिरासोवगयावगासं
 संतोसणामं रयणं अणग्घं ॥

२८

न तं सुहं अत्थि धराधराणं
 न वा सुराणं न पुरन्दराणं ।
 जस्सि सुहे तुट्टमणप्पहूय
 महाणुभावा समयं जवंति ॥

25

When his thirst has not been quenched, even though he has drunk and exhausted the whole ocean, can he ever be satisfied with a drop of water standing on the top of a blade of grass ?

26

Even those gifted with indomitable energy who can cross over the great ocean called Svayambhuramana, are too feeble to cross the unfathomable ocean of desires

27

The sovereignty of the whole world is not unattainable, but the only thing difficult of attainment is the jewel-like and invaluable contentment which finds scope only after the cessation of all desires

28

The happiness having contentment for its origin in which the wise pass their time, is beyond the reach of even kings, gods and Indras

२९

कामुच्चवं जं मुहमन्थि नोप
 दिव्यं च बुन्दारय-आलयम्भि ।
 विद्वद्-मुक्त्वस्स पुणे न किञ्चि
 खजोअतंअच्च खरंमुणो तं ॥

३०

इहन्थि को णाम जहि करिन्ता
 वयं मनत्तं मुद्दिणो हवन्ता ? ।
 सच्चं वि मोहावरणेहि जुत्ता
 संगम्म को कं सदिअं कुणेत्ता ? ॥

३१

सच्चं वि तण्हातविआ जगम्भि
 सक्कल्ल को कत्तु सनं पदाडं ।
 कीरंत्त संवच्चविही वि केग !
 फल्लवहो कथइ नाह जन्हा ॥

३२

सच्चं पयहीणइत्ता इहन्थि
 को कं सत्तं पमवन्त्त काडं ।
 सयं इल्लिहो हि कइ सनत्था
 हवन्त्त काडं सिदिमत्तमन्नं ! ॥

29

The happiness arising from worldly pleasures in this world and also the heavenly happiness are decidedly much inferior to that derived from the total cessation of desires, just as the light of a fire-fly to that of the Sun

30

There is nobody in this world with whom we can identify ourselves and ever continue our friendship, and can make ourselves happy, when all are under the potent influence of illusion [Moha], who can, with the association of whom, achieve self-interest [spiritual good]

31

All being heated by the fire of desires, none is capable of making others peaceful, there being no possibility of reciprocal relation, with whom can we bring out friendly association ?

32

None being master of himself, who can then liberate others ? How can one, himself poverty-stricken make others rich ?

३३

सब्बो जणो सत्थणुमन्नचित्तो

सत्था च सम्बन्धविही समग्गा ।

पेम्मप्पईवस्स स एव तेल्लं

सत्थे समत्ते अइ ! को णु कस्स ! ॥

३४

जरसत्थि चित्तं पडरं तईआ

माडकओ होंति जणा समग्गा ।

वाल्लिहजोगे पुण मायरा वि

परंमुहा होज्ज सही पिया वि ॥

३५

पिआ थ माआ थ सहोअराई

सत्वं इ कम्मप्पुरणप्पहुअं ।

अवत्थवत्तं अवि संगचक्कं

अजाणगो अप्पणयं मुणेइ ॥

३६

न वत्थुओ कासइ को वि अत्थि

विहेव मोहा वहए जणोऽयं ।

अज्झप्पदिट्ठीअ विचित्तणम्मि

भासेज्ज निस्सारमिणं समग्गं ॥

33

Self—interest governs all minds, all friendly relations are due to it It alone feeds love as oil, the light When once the interest ceases, the bond of union surely breaks

34

All persons become servile dependents, importunately soliciting favours of him who is the possessor of immense wealth But when he is reduced to poverty, even his own brother or even an intimate friend is loath to look at him.

35

The relation of father, mother, brother, sister and friend arises from the working of Karma, but the ignorant attribute such relationships, though unreal, to soul.

36

In the whole phenomenal world, nobody is really related with another. In vain does this world trouble itself painfully out of illusory attachment If one judges from the standpoint of spiritual wisdom, one would be convinced of the unsubstantiality of all objects

३७

महालयाऽऽरामसुलोअणाइं
 जं बज्झदिट्ठीअ विलुक्कमाणं- ।
 मोहं समोप्पेइ तमेव वत्थुं
 वेरगालच्छिं पुण अंतरप्पा ॥

३८

मरीइयं पाणिअमिक्खिऊणं
 मयो जहा धावइ तिव्वतिण्हो ।
 भोगा सुहत्तेण तहा मुणेडं
 धावंति मोहेण तहिं मणूसा ॥

३९

कत्थूरिआसोरहलुद्धचेओ
 मिगो जहा धावइ तन्निमित्तं ।
 जाणाइ णो तं पुण सोअरत्थं
 पाणी तहा सोक्खकण सुहप्पा ॥

४०

पुव्वण्ह-मज्झन्न-परण्ह-संझा-
 नत्तेसु संदीसइ अत्थ-सत्थे ।
 होन्तं विच्चित्तं इह वेसरिस्सं
 कहिं वय विस्ससिमो पयत्थे ? ॥

37

Palatial buildings, gardens [pleasure-grounds], beautiful-eyed ladies, etc, if viewed from the phenomenal standpoint, fetter the mind, but the same things viewed from the spiritual standpoint, bring on the glory of disattachment

38

As a very thirsty deer runs after mirage, deluded by the illusion of water, so this creature, taking worldly pleasures to be real happiness, strives for them

39

Just as a deer, being strongly attracted by the fragrance of musk, wanders here and there for its acquisition and does not know it to be in its own navel, in the same way a stupid person makes ineffectual exertions for happiness, but does not know that his inner self is full of bliss

40

In the morning, at noon, in the after-noon, in the evening and at night all objects of the world undergo changes What then should be the object of our trust ?

४१

ओवाहिओ एस समो वि संगो
 भवे वसंताण तणूधरणं ।
 सभावसिद्धं परमत्थरूढं
 चिरूढ-संबंधमुविषखमे किं ? ॥

४२

कस्सत्थि नारी तणया य कस्स
 कस्सत्थि भित्ता पिअरा य कस्स ? ।
 गन्तव्वमेकस्स परत्थ इत्तो,
 सद्धिं परं होज्जइ पुण्ण-पार्व ॥

४३

समुदमज्झे गिरिणो गुहाय
 पायालदेसे तिअसालये वा ।
 कहिं वि गच्छेज्ज, न मच्चुणो तु
 हवंज गुत्तो तिजयप्पहुओ ॥

४४

स-ओय-उत्थारिअ-विस्सवीर-
 वन्दारया जे निवई निसीहा ।
 सासीअ भूमंडलमेगच्छत्तं
 अन्ते गया ते अवि रिच्छहत्था ॥

41

The whole [phenomenal] relationship is superimposed on all human beings. Why do you, then, disregard the real and natural relationship based upon the Knowledge of soul ?

42

Whose is the wife, whose is the son, whose is the friend and whose are the parents ? Oh, man ! You singly have to go accompanied by [only] merit and demerit

43

Wherever one may go either to the interior of the ocean, or to the caverns in mountains, or to the nether-worlds or to the abode of gods, he will not remain concealed from the god of death, the mightiest in all the three worlds

44

Even the sovereign kings who dissipated the forces of the excellent warriors of the world by dint of their mighty arms, and who once supremely ruled the terrestrial globe, left this world indeed with empty hands

४५

बीसुं जसो जाण वसुन्धराय
 गाही निसावल्लहमोहसुब्भो ।
 महाभुआ ते वि हया जमेण
 वायाय वक्कं सहसा पसुत्ता ॥

४६

महालयोऽयं च सिरीनिहीमा
 इणं पिया एस परिच्छयो थ ।
 झाऊण एवं हरिसेह लोओ
 न किंचि अच्छीण निमिल्लणे तु ॥

४७

सुदारणे आउस-अन्तकाले
 मोचुं विदत्तं वि महादुद्धेहिं ।
 अत्थं तहा देह-निकेयणाइं
 धम्मो च होही गमणे सहायो ॥

४८

इमेण देहेण कुणेहिसे जं
 पुण्णं तमन्नत्थ भवे सहायो- ।
 गमिस्समाणस्स हवेहिण ते
 कुडुम्बओ नेगतमो वि किंतु ॥

45

Even the paramount kings whose glory bright like the rays of the moon, was sung everywhere on this earth, were struck by the god of death, and to be prostrate on the grounds with their distorted faces

46

Man becomes elated with the thought of the palace, the treasure, the beauties and the retinue, but once the eyes are closed, they are no more.

47

At the horrible time of death, when having forsaken the wealth acquired with great troubles, and the body and the houses etc , one departs, धर्म [meritorious deeds] alone, if performed, will be helpful to him.

48

Whatever good deeds you will perform here, will alone accompany you to the next world, but none of your belongings will be of avail to you when departing [to the next world]

४९

अग्नयं सयं असां

नास्ति अस्ति नं गिरं च ।

विद्वेहि अन्तर्यामि सुहृ

अन्तर्यामि सुहृ ? ।

५०

यो होह जीवन्तु सपत्न्यो

दुहितु वासुदेवसि होह ? ।

धर्मं सपत्न्यं वि पश्यन्तु न

दुहितोत्तं नन्तु अस्ति नन्ति ?

५१

संसाध्यावनिद्विज्ञानां

संसाध्यावनिद्विज्ञानं विज्ञो वि ?

न तस्मि दुष्टाशुन्तावयासो

तस्मि तस्मि तस्मि विज्ञो ? ।

५२

नास्ति पृथक् निश्चि पाह

नास्ति पृथक् निश्चि पाह च- ।

निश्चि धर्मोन्तुगनिज्ञानां

न संयं नन्ति निगपत्तं ?

49

Ponder deeply upon the matter—in what does the spiritual good lie, knowing the whole world to be unsubstantial and abandoning the fickleness of mind

50

There is no helpful resort in this perplexed world to an embodied soul exposed to miseries. If Dharma, the sole refuge, be not resorted to, nothing else can relieve him of the distress—there is no medicine for him in the world

51

There is no scope for miseries, when the embodied soul scorched by the conflagration of the worldly existence, resorts to the pleasure-garden of कर्म [meritorious deeds]. Of what significance is darkness when the sun shines ?

52

Religious duty, if discharged properly, rears the embodied soul like a mother, protects him like a father, loves him like a brother and consoles him like a friend; consequently it does not deserve to be disregarded

५३

सामिद्धि-पासिद्धि-सुबोह-रम्मं
 जम्मं उवेच्चाणुहवेसि सम्मं ।
 जस्साणुभावेण तमेव धम्मं
 उविकत्तसे चे न इणं सुकम्मं ॥

५४

आहंति धम्मस्स फलं तु लोआ
 साहंति णो तं पुण आयरेण ! ।
 महंति पावस्स फलं न जाउ
 बहंति तस्सायरणे तु सत्ति ! ॥

५५

फलाणि अम्बस्स सिहिज्जिरे चे
 संरक्खणं तस्स विधेअमेव ।
 एवं च कज्जं सुहसंगमत्थं
 न धम्मरक्खं कुणिरे मुखक्खा ॥

५६

सुहस्स मूलं किर अत्थि धम्मो
 छिन्ने च मूले फलसम्मवो को ! ।
 आरुढसाहाविणिक्किन्तणं तं
 मोत्तूण धम्मं सुहसेवणं जं ॥

53

It is not proper if you disregard Dharma, which has bestowed upon you birth beautified by wealth, fame and good knowledge, or by dint of which you enjoy happiness acquiring all of these

54

All desire to reap the fruit of merit [Dharma], but they do not perform it with interest ! All are willing to repudiate sin, but they are ever intent upon committing it !

55

If mangoes are desired, the mango tree must be reared In the same way, if happiness is to be attained, it is necessary to perform Dharma which the ignorant do not do

56

Dharma is the root of happiness If the root be cut off, you cannot reap the fruits To be engrossed in pleasures without caring for Dharma, is in itself equivalent to lop off the branch, on which you are sitting

५७

पोम्मत्थि विज्जुच्चवला, अपिक्क-

कुम्मव्व देहो, सिमिणव्व सङ्गा ।

मच्चू पुणो संनिहिओ पिसल्लो

हुवेज्ज ता धम्मनिहित्तचित्तो ॥

५८

पोसं तहाऽलंकरणं वडस्स

काउं सया कम्मवसे विलासं ।

परंतु नाऽऽओ सि इहं तयद्दे

कायव्वमाराह असोअमल्लो ॥

५९

भुत्ताणि भुज्जाणि सुरोअगाणि

पीआणि पेआणि रसव्वुआणि ।

बाहिं सरीरं जइआ खिवेइ

ताद्दे णु केरिच्छविरुवयाइं ! ॥

६०

रसायणं सेवउ सव्वया वि

भुज्जेउ वा पोट्ठिअमोअणाइं ।

तहावि नस्सेज्ज न देह-कुम्मे

अप्पावसेसीअवणस्सहावो ॥

57

Wealth is fickle like lightning, body is ephemeral like an unbaked earthen pot, associations are momentary like a dream and the ghost of death is at hand, therefore one should be devoted to Dharma

58

You ever enjoy pleasures by nourishing and embellishing your body But you have not come here for that purpose Abandoning delicacy discharge your duty

59

Think about the foul transformation the objects undergo, when they are thrown out of the body—the very objects once enjoyed as palatable dishes and extra-ordinarily flavoured drinks

60

Even you may resort to medicinal compounds serving as elixir vitæ and tonics, yet the physical [jarlike] frame can never be made to acquire immunity from destruction

६१

रोगेहि देहं खसिअं भविस्स
 मत्तो जणो अन्तरियेसु तेसु ।
 ते पायडीहोति जया बहित्ता
 दीणाणणो पासइ दुक्खमेव ॥

६२

पम्मुक्कमोहीमविऊण देहे
 मणस्सुकिल्लीकरणे जयेज्जा ।
 न देहसोहे पुरिसत्थसिद्धी
 चित्ते तु सुद्धे पुरिसत्थसिद्धी ॥

६३

अज्जत्थ मोक्खाउ न वत्थवं सं
 देहं च तस्साहणमत्थि बज्जं ।
 अमुं मुमुक्खुस्स सिवोवओगिं ।
 अमुं बुमुक्खुस्स भवोवओगिं ॥

६४

इमा सरीरा पिहडा मलाण
 सारं असारा अहिलंखसे चे ।
 परोवयारा कुण सोवयारं
 मणस्स मोचुं किचिणं अवत्थं ॥

61

The physical body of creatures is the repository of diseases As long as they are hidden inside, one remains blind with lustful passions When once they become manifest, the wretched person of dejected look, sees nothing else but misery everywhere

62

So disattach yourself from body and apply yourself to the purification of mind The real object of manly effort is the purification of mind, and not that of the body.

63

There is no real happiness in any other place except in the final Emancipation (मोक्ष). And physical body is the external instrument of it [Moksha] To a person desirous of Emancipation, this body is helpful to Moksha, while to a person desirous of worldly pleasures, it is helpful to Samsār [the transmigratory cycle]

64

If you desire to have something substantial from this unsubstantial body, the receptacle of impurities, achieve self-benefit through benevolence to others, abandoning the narrowness of mind,

६५

जेणेव देहेण विवेगहीणा
 संसारबीअस्स कुणंति पोसं ।
 तेणेव देहेण विवेगवन्ता
 संसारबीअस्स कुणंति सोसं ॥

६६

मिड्डभभोगं सममायरंति
 दुवे जणा पगतरो तु तत्थ ।
 बंधेइ कस्मा विउडेइ अन्तो
 मोहे विवेगे च विअंसमाणे ॥

६७

धावन्तओ जीववहो न जाओ
 पासन्तओ चे पुण जाअवन्तो ।
 तहावि हिंसाफलमाइमग्गि
 मूढे, बिइज्जे न धिओवओगे ॥

६८

संतूसणं सामयमेत्तओ वि
 णाणी, अणाणी ण घणणवा वि ।
 न छत्तिवण्णाइवणे वि मुत्ती
 मोहिस्स, णाणिस्स गिहे वि मुत्ती ॥

65

The same body which men bereft of wisdom [discriminating powers] utilize for watering the seed of Samsāra [births and deaths], serves for the wise as an instrument for destroying it.

66

While two persons are enjoying the same sweet dish, one of them as the result of ignorance, accumulates Karmas, while the other with his wisdom, destroys them

67

Suppose that no insect is killed while one is running with his eyes shut [blind with infatuation] and that some insect is killed by another walking with his eyes open [with discriminating powers]. However, the former, being ignorant of the real principle of life, incurs sin of Himsā, while the latter, on account of his attentiveness, incurs none

68

The enlightened is satisfied even with the *Shyāmālā*—food, while the ignorant is not satiated even with an ocean of wealth. The infatuated one cannot be liberated even by residing in the forest of Saptaparna tree and the like, while the seer, even residing at home, gets Emancipation

६९

अमुदमन्तकरणं भवत्यं
 विमुदमन्तकरणं सिष्यं ।
 निग्वायणं भाणसकम्मसागं
 सन्नप्यहाणं पुरिसत्थस्वित्तं ॥

७०

रागं च देसं च परत्थं किञ्चा
 मुहा मणुस्सो गमय सज्जम्मं ।
 मुहं च सन्ती परमन्यओ उ
 वित्तं भयन्तस्स समं भवन्ति ॥

७१

परोक्खईय कइ तुं जणैसि ?
 परक्खईय हरिसेसि कइहा ? ।
 फासंति नर्त्तं तुव दुब्बिगप्पा
 तुमेव वंत्तंति उ पाव-पासा ॥

७२

दुन्विन्तणं कीए जं परत्थं
 पडिञ्जुणा तस्स सुवं समेइ ।
 आवायओऽन्नत्थं करिज्जमाणा
 पञ्चाहई हन्दि ! भवं नुवस्स ॥

69

Mind if impure, revolves in Samsāra, and if unsullied, leads to spiritual bliss In reality, the annihilation of mental impurities is the highest stage of manliness

70

Man loses his life to no purpose by cherishing feelings of love for and hatred against others Really speaking, happiness and peace are secured by him, who has the equanimity of mind.

71

Why do you envy the rise of others ? Why do you rejoice at their fall ? Your evil thoughts do not affect any one else, but on the contrary, they entrap just you in the meshes of Karma

72

Evil thoughts cherished against others affect one's own self Blow given to others reacts against one's own body "Action and reaction !"

७३

परोदये चे तुह दुण्णयत्ता
 सिआ खई का तुम तत्थ लाहो ! ।
 ईसं कुणन्तो विहलं परत्थ
 हाणि सुवस्सेव कहं करेसि ? ॥

७४

विकासरं वट्ठइ अस्स पुण्णं
 पवइहमाणोदयभागधेअं— ।
 तमअहाकाउमलं न को वि
 भवे किं सुज्जं पढि धूलिखेवा ? ॥

७५

परोवयारो खलु धम्मकम्मं
 परावयारो अ अणज्जकज्जं ।
 चत्तूण धम्मं चरणं च पावे
 विसस्स पाणं अमयं विहाय ॥

७६

आ उअई चावनई च अत्थि
 पुण्णस्स पावस्स च जग्गिअं तं ।
 पुण्णे समत्ते विहवो अवेइ
 ता नस्सरे को णु सुहम्मि मोहो ! ॥

73

What advantage do you derive, if your wicked efforts nullify the success of others ? Worthlessly cherishing jealousy towards others, indeed, you do harm to your own self

74

When one's merits fructify in full force, there is none who can reverse the tide of his increasing prosperity What is to be done by throwing dust towards the sun ?

75

Beneficence towards others is, indeed, the meritorious or religious duty [Dharma], while to do ill to others, is a sinful act. To commit sin having abandoned Dharma, is like drinking poison discarding nectar

76

Rise and fall result from merit and demerit When the stock of merit is exhausted, the star of prosperity sets Then, why are you fascinated by momentary happiness ?

७७

विचिच्चमेसल्लमवेक्खिऊणं

किं गुम्मसे, खुण्णसि कोहले किं ? ।

कम्मस्स एसो निहिलो विवागो

पुण्णोदयो पाडइ लोद्धअं च ॥

७८

इन्द्रा सुय चक्कधरा नरिन्द्रा

ओयंसिणो वा सुसिरी सुरुवा ।

सत्त्वं सकम्मप्यमवा भवन्ति

सन्ताण को कम्मफलमि मोहो ! ॥

७९

सया विलोपज निअं चरित्तं-

हसेइ जं उक्करिसं व पइ ।

द्वस्स निज्झाअइ हाणि-बुद्धी

न लोहडक्को निअप सवित्तं ॥

८०

सिंहंसि दूरीकरित्तं दुहं चं

चरित्तदोसा समवाकरेहि ।

महंसि सुक्खं सयरं असुक्खं

सया सयायाएपरो इवंहि ॥

77

Why are you wonder-struck and stupefied at seeing the varied prosperity in this world? It is all the result of Karmas; and rise of merit degrades one who is attached to worldly pleasures.

78

Indras, gods, kings, paramount rulers and those possessing prowess, prosperity and beauty—all are made up by their own Karma. Then, why should a wise man blindly attach himself to the fruits of Karma.

79

One should always introspect oneself whether one is [morally] elevated or degraded. The greedy persons interested in acquisition and loss of wealth, do not examine their character.

80

If you want to ward off misery, remove impurities of character. If you wish to be endowed with excellent happiness, keep your conduct always good.

८१

णिहोडिउं दुप्पगइं गुणाण
 अब्भासहेउं च पडंसुआण- ।
 नियंतणं नूण निअस्स जुत्तं
 जहप्पसत्तिं सहिएसगस्स ॥

८२

करेसि दिट्ठिं न गुणे परस्स
 घेत्तुं तु दोसा सह अत्थि सज्जो ! ।
 जुत्तं पुरीसे पिव सूरस्स
 दोसे परक्के न तुमे रमेउं ॥

८३

सव्वो जणो दूसणसंजुओऽत्थि
 निदूसणो णाम स वीअरायो ।
 न किं पुणो पेच्छसि तुं अहत्ता
 निअक्कमाणं इहिज्जमाणं ! ॥

८४

किं मोरउल्ला कुणसेऽन्नचिन्तं ?
 किणो उवट्ठासि विधेऽन्नकम्मं ? ।
 किं धूमपुञ्जं जयसे अ घेत्तुं
 विकप्पजालं पसरावमाणो ? ॥

81

It is highly necessary for a person who wishes to achieve self-good, to regulate himself his best, with determination, in order to dispel bad habits and to practise virtues.

82

Without appreciating the virtues of others, you are always ready to find fault with them. You take delight in the faults of others just as a hog does in filth, but such a course of life is quite unbecoming

83

Oh, man ! every human being is full of faults, only the Passionless One is faultless Do not be blind to what is burning under your own feet.

84

Why do you fruitlessly trouble yourself with the thoughts of others ? Why do you uselessly interfere with matters which do not concern you ? You try [as it were] to accumulate volumes of smoke, as you indulge in odd thoughts !

८५

सुखखरस्स दुक्खस्स न को वि दाया
 जीवो सयं सारवण वणे णं ।
 संतप्पण दुच्चरिअस्स देरा
 हकारिऊणं सयमेव दुक्खं ॥

८६

सायं असायं च सरीरिवट्ठे
 लग्गं जहाकम्मविवागजोगं ।
 मउचेज्ज णो उक्करिसे सुहस्स
 न उव्विवेज्जा च दुहागमस्मि ॥

८७

निसाविरामे दिअहो समेइ
 दिणावसाणे च उवेइ राई ।
 तहेव विस्से सुहदुक्खचक्कं
 नाउं अधीरीमवणं न कुज्जा ॥

८८

उदेइ रग्गोऽत्थमुवेइ रग्गो
 सहस्सरस्सी विइओ जहेस ।
 तहा महन्ता वि समत्तजुत्ता
 उवागमे आवय-संपयाणं ॥

85

None is the giver to an embodied soul, of happiness and misery. It itself generates them. In reality, it itself invites misery through its immoral conduct and then becomes afflicted.

86

Happiness and misery pursue human beings owing to the rise of various kinds of Karmas. So one should not be infatuated with pride at the attainment of prosperity; nor should his mind be agitated at the approach of calamity.

87

When the night ceases, the day breaks and when the day closes, the night falls, in the same way a wise man knowing [the revolutionary turns of] the wheel of happiness and misery in this world, should never lose his mental balance.

88

The sun is red when it rises and also when it sets, similarly the great men are and remain the same in glorious prosperity and overwhelming calamity.

८९

जहुजलं हाडयमग्गितावे

सिआ महंतो तह आवयाण ।

दुक्खण्यसंगो खलु सत्त-हेम-

परिकलणाण कसवट्ठिअव्व ॥

९०

पत्ता विपत्ती नियमेण भोगा

वारिज्जण जेव दुह्माणओ सा ।

करेज्ज से संसहणं समेण

अयोऽअहा कम्मिअसंकलाणं ॥

९१

अप्पाणरूवेण तणुं विअंता

विअंति नेअं खलु को अहं ह्मि ।

पअस्स णो सस्सरणं जगस्स

सुवे भमो फुज्जइ केरिसोऽयं ! ॥

९२

महंतमार्यंसमुवेअवन्ता

सरुवसक्खाकरणे जयंति ।

लद्धे सरुवमि न किंचि पयं

न सिज्जाणऽनण्यमुहस्स सेअं ॥

89

As gold attains purity in fire, so also the high-souled one in calamity Truly the time of calamity is a touch-stone for the golden character

90

The adversity that befalls one, has surely to be undergone It cannot be warded off by any kind of evil reflections So one should suffer it with patience Otherwise there would be increased the ties of karmas [It does not denote not to remedy, proper correctives essentially deserve to be taken]

91

Those [with the idea of super-imposition of their self] who identify their bodies with souls, do not realize their true nature—they do not know who I am This world has forgotten its own self Oh, of what sort this bewildering delusion of one's own self is !!

92

Those who have firmly fixed their highest ideal, strive for self-realization. Self-realization leaves nothing to be attained Real welfare cannot be achieved by one, who is not directed to the soul (आत्ममुख) : e who does not work with a view to attain self-realization

९३

इमो जणो माइमुहो सिमुत्ते
 तारुणकाले तरुणीमुहो च ।
 जरागमे पुत्तमुहो हवेइ,
 न मोहलुक्कोऽणमुहो तु होइ ॥

९४

पुब्बं पुरीसम्मि किडिच्च होज्जा
 तओ पुणो वम्महगइहो ऊ ।
 जरगवो अक्कमणे जराए
 सिआ मणूसो न पुणो मणूसो ॥

९५

संपाविउं अप्पणयं विकासं
 लिच्छंति देवाणि वि माणुसत्तं ।
 तमेष किं तं मइलीकरेसि ?
 संसारपावासुअ ! सोचसे किं ? ॥

९६

सयेहिअं साहिउमुसुओ सि
 परं सहाऽऽगच्छिइ णेव किंचि ।
 तुमेऽत्थि चे किंचण बुद्धितत्तं
 चित्तेहि ता सासयमंगलस्स ॥

93

This human being has a leaning towards his mother in his infancy, towards his young wife in his youth, towards his sons again in old age but a fool as he is he has never any leaning towards self.

94

This human being [in infancy] is rolling in filth like a hog, and afterwards [in youth] he is swayed by passions like an ass, and after then he resembles an old ox when overtaken by old age, but he never acts like a true man in his whole life

95

Even gods long for human birth in order to obtain spiritual elevation, then why do you defile the same ? O wanderer in the world-revolution (संसार) ! why do you slumber ?

96

You always remain eager to achieve worldly objects, but nothing will accompany you If you have something of intelligence, think of the way of eternal welfare

९७

जुण्णा जरा किं मरणं मयं किं
 गया हया किं जुवया सया किं ? ।
 किं संपया निबल-ऊसवा वा
 जं मोहपासुत्तमणो सया सि ? ॥

९८

मणोबलं इंदियपाडवं च
 सत्थं सरीरस्स च विज्झप आ ।
 उत्तच्छ काउं पुरिसत्थसिद्धिं
 बुद्धसणे किंचण ते न होही ॥

९९

निवो वि रंको छुह्छीणकुच्छी
 बली वि होज्जाऽऽमयज्जरो च ।
 वरुचेज्ज हेट्ठं पुण उअओ वि
 उवत्थिप कम्मणदुव्विवागे ॥

१००

कम्ममुग्गवं नादयमेअमत्थि
 विराइ अग्गं सरअस्स वाऽऽसु ।
 अस्सिं पवंचे फुडनिग्गुणत्ते
 भवे सुही मोहवसंवयो णो ॥

97

Has old age lost its sting ? Is death gone from this world ? Are diseases impotent ? Is youth everlasting ? Will prosperity be permanent ? Why do you then remain in illusory sleep ?

98

So long as mind is active, so long as senses can work and so long as the body is sound, try to realize the ideal of life In old age you will not be able to do anything

99

When Karma is ripe for painful consequences, even a king becomes a pauper with belly emaciated with hunger, even the strong decays with diseases and even the exalted is reduced to degradation

100

The whole phenomenal world is a drama acted by Karma It will vanish in a moment like a cloud in the autumn So a wise man should not allow himself to be deluded by the phenomenal expansion apparently unsubstantial

१०१

दुहाणि भोच्चा सुवहूणि जत्थ
 सरीरिणो जम्मणमावहंति ।
 दद्दूण तं ठाणयमेव भूयो
 पावंति मोअं हह मोहलीला ! ॥

१०२

सुहाहिलासेण जलन्तकाम-
 इंगालजालासु निअं खिबंति ।
 मोहंभलत्ता सलहव्व किंतु
 बाहा सबप्फा फलओ मुअंनि ॥

१०३

पसा मई चे विसयाणुसंगा
 समं समागच्छिइ कामविच्ची ।
 तमेअमन्नाणविअम्भित्तं
 अज्जेण वण्हिच्च विवड्ढय हि ॥

१०४

परिट्ठिआ जत्थ सरीरसत्ती
 अहिट्ठिओ जत्थ मइप्पगासो ।
 ववट्ठिआ जत्थ सुख-कंती
 मोहेण तं हम्मइ विज्जमंब ! ॥

101

The embodied beings become extremely glad when they again look at the place from which they take birth, suffering immense misery Oh! of what kind is the play of passion?

102

Men like moths, through blindness of infatuation, cast themselves in the blazing flames of the fire of passions, in order to achieve happiness, but consequently they have to shed hot tears

103

If you believe that passions will subside with the indulgence of sensual pleasures, then this belief of yours is the result of ignorance, because, on the contrary, the passions are greatly excited by enjoyment as fire is more inflamed by pouring purified butter [Ghee] in it.

104

By yielding to illusory attachment one destroys one's vitality [elixir fluid] which is the source of bodily strength and which develops intellectual powers and charming loveliness

१०५

धोअं वि वेरगासुहारसेणं
 जाणइ चित्तं मइलं पुणाऽऽसु- ।
 विआरहेउस्स उवागमम्मि,
 अप्यं हु अप्पा अबलो हणेइ ॥

१०६

जहेंदियासा मणरूधसूओ
 शुज्जेइ तेज्ज्येसु तहा चलंति ।
 पाडंति गइ पुण मूढमत्तं
 हा ! केरिसं एस परासयत्तं ! ॥

१०७

अयत्तईसासणसत्तिओ वि
 मणोवसीकारबलं पहाणं ।
 सच्चो पइ सो न विकीरप जो
 विकारसामगिसमीवगो वि ॥

१०८

झेयत्थिरो सुद्धविवेगयोहो
 पचंडधिज्जो विसया निअत्तो ।
 अज्झप्पभावासढिलो भवे चे
 कुज्जा सरो तस्स विसंडुलो किं ? ॥

105

The temptations being near, the mind though purified with the nectar of renunciation, becomes at once defiled again. Indeed, the feeble soul degrades itself

106

The senses proceed horselike to those regions [objects] to which the charioteer-mind leads them, and they cast down the ignorant soul in an abyss. Oh ! what a servitude is this ?

107

The strength of curbing the mind is superior even to the ruling power of the three worlds. He is truly great who is not affected by seductive passions even in the midst of immoral impellent forces.

108

If one intent upon the ideal, endowed with unstained discrimination and indomitable courage, and averse to sensual pleasures, be absorbed in the contemplation of self, Cupid is powerless before that person

१०९

एसोऽत्थि सारो कसिणस्स सत्थ-

सत्थस्स सव्वेहि समस्सरेण ।

साहिज्जमाण सुविसारयेहि-

अप्याणसाहीणयमावहेज्जा ॥

११०

स एव धीरो स च एव धीरो

स एव विज्जं स च एव साह ।

जेणिदियाणं अवरिं ससत्ता

चित्थारिआ माणसनिज्जयेण ॥

१११

सव्वप्पाणिकिवुल्लभाधहिअया मोसाविहूणायरा

थूणत्तासमुहा तहा अविलिआ सव्वमचेरव्वया ।

लोहोसारसमावहा स-थुवआ दोसेसु अइंसणा

उज्जु धं कमवाऽऽमयाण मिसआ वंदे अहं सूरिसा ॥

११२

वंदे तत्तबुहा अमोल्लसमयासेज्जाणुमण्णा तहा

तिण्हापासुघणाघणा भवतरुप्पारोहपसूचमा ।

आलिद्धा गरुहं खमं अदरिआ विहायकामासया

वेरगोअरपव्वया पल्लिविअप्पोदाममोहहुमा ॥

109

This is the essence of all scriptures,
unanimously proclaimed by all the learned -
Secure self-control

110

He alone is courageous, he alone is
vigorous, he alone is learned and he alone is
a saint, who gets mastery over his senses by
curbing his mind

111

I salute to the good whose hearts are
wet with compassion for all beings, whose acts
are not stained by falsehood, who are averse
to theft and deceit who are fully chaste, who
are able to check the torrents of greed, who
are admirers of others' virtues and indifferent
to others' defects, who are straightforward and
who are physicians to cure the disease in the
form of perverse Samsāra

112

I bow down to them who know the truth,
who are lying on the precious bed of equability,
who are the showers of rain to the dust of
avarice, who are an axe to the sprout of the
tree of Samsāra, who have embraced high
forbearance, who are free from pride, who
have dispelled sensual desires, who are a moun-
tain to the fountain of disattachment and who
have burnt the terrible tree of delusion.

११३

सुहाकांखी सच्चो पययइ तथत्थं तिहुअणे
 किलेसाणुक्केरा भवइ अणुहोन्तो तहवि सो ।
 तएवं संसारं मुणिअ विसमं दुक्खमइअं
 महप्पा निस्संगीहविअ निअ-अप्पम्मि रमए ॥

११४

पुण्णाणंदोऽयमप्पा परमबलमओ सुद्धचेयन्नरूवो
 सव्वुब्भासिप्पयासो तहवि पविसिडं कम्मुणा हा! जडेणं ।
 नीओऽच्चंतं मिलार्णि अह विमलदसं नेउमेअं जइत्था
 पुव्वुत्तं एत्थ भूयो सुमरह सुदढं कम्मधारी स मोहो ॥

११५

काडं सत्थं हिअयकमलं चत्तयज्झप्पसंगं
 सम्मारामे समुवविसहऽत्तस्स उद्धारणत्थे ।
 आलोइत्था अइ! सुमइणो! ऽणाइबद्धस्स सम्मं
 होज्जा सप्पावरिमवदयो मुक्खरायो वि को णु? ॥

११६

इच्चेवं गिहमेहिणो वि समणे सन्भावणालंबणा
 अज्झप्पं विरयंति चारुचरिआ सस्साहणाराहणा ।
 एएणेव पहेण ते वि भवओ मेल्लिज्जिरे भीसणा
 इच्चेवं परिभाविओ पढमओऽज्झप्पोवएसो मणा ॥

113

All beings of the three worlds long for happiness and they strive hard for it, still they suffer various kinds of miseries. It is for this reason that the wise, knowing this Samsāra to be full of dreadful calamities, give up all illusory associations and absorb themselves into the realization of Self

114

The soul is by nature full of bliss, pre—eminently powerful, pure consciousness, an illuminator of all the universe, but alas! such a divine soul is completely defiled by stupefying Karmas, so, now you should try hard to invest it with its purity. Firmly remember, ignorance is the root cause of Karma

115

Oh, wise persons, quiet your lotus-like heart extricating it from all phenomenal objects, and then encamping in the garden of peaceful quietude consult yourself for the elevation of Soul ensnared in the meshes of Karmas from times immemorial. What prince of fools even would bear antipathy towards his soul?

116

Thus even householders, endowed with good knowledge and conduct, paint the spiritual wisdom on their hearts, resorting to highly elevating thoughts, and thus, by such means even they become liberated from this formidable Samsāra. Here in the beginning, is in this way explained the brief spiritual teaching

इअ

सत्थविसारय-जइणायरिअ
सिरिविजयधम्मसूरि-गुरुचरण-सीस

णायविसारय-णायतित्थ
मुणिणायविजय-विरइए

अज्झत्ततत्तालोए

संबोहणाणामं पढमं पयरणं
समत्तं ।

बीअं पयरण ।

‘पुव्वसेवा’

१

ओगाहियेहो जइ दुक्करो णो
 किं दुक्करं ता भुवणत्तये वि ।
 जोगस्स भूमीअ समागमत्थं
 दंसिज्जपयं पढमो उवायो ॥

२

भत्ती गुरुणं परमप्पणो य
 आयारसुद्धी चरणं तवस्स ।
 निस्सेअसहेसविवज्जिअत्तं
 पत्ता पकित्तिज्जइ 'पुब्बसेवा' ॥

३

पिआ च माआ च कलागुरु च
 बुद्धा पुणो ताण कुडुम्बवगो ।
 धम्मप्पगासप्पवणा च सन्ता
 गुरुण वग्गो समुदीरिओऽयं ॥

४

कज्जो पणामो विणयेण तस्स
 चित्ते वि तस्सिं बहुमाणवित्ती ।
 विणीअभावो पुरओ अ तस्स
 नावण्णवायस्स निबोहणं च ॥

1

Nothing in the three worlds is difficult, if the practice of Yoga be not so Below is described the first means of achieving this task

2

The following constitute what is termed [by Haribhadra Āchārya's Yoga-Bindu] Primary duty [Purva sevā] —worship of the elders and of God, purity of conduct, practice of religious austerities and absence of aversion to final Beatitute

3

Parents, teachers, elders in the caste and saints devoted to preaching conducive to spiritual good—these constitute the class of elders [Guru-Varga].

4

These elders should be saluted with modesty, feelings of respect for them should be cherished in heart, courteous behaviour should be adopted in their presence, and blasphemous talk if carried on regarding them, should not be listened to

५

पुज्जत्तमस्मापिअराण अज्जं
 ओमाणकारी लुह्वी बुहो वि ।
 सेवेअ किं धम्मगुरुस्स पाया ?
 अबद्धमूलो न हि प्हप दू ॥

६

महोवगारा जगविस्सुआ ते
 कायव्वमज्जं खलु सि उवत्थी ।
 मोहाउला ते परिदूमिडं ते
 जे धम्मकम्मं चरिडं महन्ति ॥

७

बुद्धस्स सेव्वा गुरुलोगसेवा
 गिलाणसेवा पुण अत्तसेवा ।
 संसाहणं जीवणमंगलस्स
 सेवापहाणो हि मणुस्सधम्मो ॥

८

पबुद्धत्ता अणपक्खवाया
 महव्वया सम्मुणगारवा य ।
 धम्मस्सरुवस्स च धारणम्मि
 पड्ड गुरु संत-गहीर-धीरा ॥

5

Respect for parents is the first essential. A man though learned, is unwise if he disrespects them. What, can such a man propitiate the religious preceptors? A tree which has not taken deep roots, is sure to remain stunted.

6

They [Parents] are well known benefactors [i.e. all are under a load of innumerable obligations rendered to them by their parents]. To serve them is the first duty. They are ignorant, who having tormented them, wish to go on performing religious practices.

7

Service to the aged, to the elders, to the diseased and to the distressed is the instrument of making life auspicious. Indeed, service is the essential duty of human life.

8

They are religious preceptors [Gurus] who know the essence of true Knowledge, who are impartial, who practise great vows [Mahāvratas], who possess greatness by their sublime virtues, and who being tranquil, solemn and patient are clever in preaching the religious principles.

९

तहाविहा ते गुरवो भवम्मि
 सयं परं णो तरिअं जयन्ति ।
 सरीरिणो उद्धरिअं परा वि,
 परोवयाराय हि सप्पउत्ती ॥

१०

उच्छन्नरागाइअसव्वदोसो
 समत्ततत्तप्पयड्ढपपोहो ।
 स पुण्णसुद्धो भयवं परणो
 साहिज्जाप 'देव' पयामिहेओ ॥

११

रागेण देसेण धयं पपुण्णा
 तहेव देवो अवि संमवे चे ।
 को तत्थ अग्धासु च ता विसेसो
 चिवंचिअं सम्मइणोऽरिहंति ॥

१२

अरागभावो पुरिसत्थसज्जो
 देवस्स तत्तं परमं तमेव ।
 छीणेसु रागाइअदूसणेसुं
 पुण्णो परो सज्जमुदेइ जोई ॥

9

Not only do such teachers try to cross the world-ocean, but also try to help others to cross it Truly the good always work for the benefit of others

10

The entirely pure Supreme Soul who is free from all faults as attachment etc and whose Knowledge is all-illuminating is called God

11

If it is possible for God to be full of attachment and hatred, like us-the mortals, then there is no difference between Him and us The wise may properly distinguish this

12

Freedom from passions is to be accomplished by efforts This is the very characteristic of God. When impurities such as attachment etc are totally wiped out, then only there arises the divine Light of Omniscience

१३

जो बीअरायो परमेसरो सोऽ-

पियं पियं वा नहि तस्स किंचि ।

रागाइसत्ताऽवरणाणि, ताए

जोगे न सुद्धो न च सच्चदंसी ॥

१४

अम्हे सरागा भयवं विरागो

अप्पण्णुणो अम्ह स सच्चवेई ।

सोऽणंतविज्जो वयमप्पचिज्जा

अम्हाणमारज्जतमो स तम्हा ॥

१५

गुणाण से संसरणा सचित्त-

सोहप्पवीणीभवनं हि पूआ ।

दोसाऽवणेउं अरिअस्स सुद्धि

निम्माणिउं कम्मविही समग्गा ॥

१६

विलासकज्जं विविहं विहेउं

सया सुहेणं समयो मिलेज्जा ।

संपत्थणाए परमेसरस्स

नेवाऽवगासोऽहह को पमायो ! ॥

13

He who is devoid of passions is God
He has no likes and dislikes Attachment etc
conceal Reality They are the veils to the Soul
How can one swayed by them, be called pure
and omniscient ?

14

We are passionate, God is dispassionate,
We know little, while He knows everything.
We are of little power, while He is possessed
of infinite power He deserves, therefore, to
be worshipped by us

15

To try to purify the mind by meditating
His virtues, is really His worship Indeed, the
sole object of all religious rites, is the
purification of conduct by removing evils in it.

16

Some-how we always continue to spare
time for chatting with friends and for enjoying
diverse pleasures, but alas ! we do not spare
[even a short] time for the prayer of God

१७

अप्पुअईय किर वत्थवीय
 जस्सत्थि चित्तं सिहिरं जणो सो ।
 समच्चिउं भागवइं विभूइं
 लहेइ ओआसमवस्समेव ॥

१८

लोआववायेगवईनियासो
 सुदाहिणत्तं च कयण्णया च ।
 सब्बत्थ निदापरिवज्जणं च
 संतत्तवो संगयभासिरत्तं ॥

१९

उरालया दुब्बयवज्जणं च
 कयप्पइण्णापरिपालणं च ।
 नालस्सवस्सं पुण अगगहो च
 जोगेसु कल्लेसु विवेगजुत्तो ॥

२०

सम्पत्तिजोगे णमिरत्तणं च
 देण्णं न दुक्खेऽज्जव-मइवा च ।
 महन्तमग्गे च समारुक्खत्ता
 अगिद्धया अन्नहिउज्जयत्तं ॥

17

The man whose heart longs for the real
exaltation of his soul, does surely manage to
get time for the worship of God

18

Abandonment of scandalous paths,
readiness to share others' burdens, gratefulness,
abstention from speaking ill of others, praise
of the good, necessary speech proper to the
occasion,

19

Liberality, refraining from wrongly spend-
ing money, keeping of one's promise, not being
subjected to idleness, reasonable persistence in
proper work,

20

Politeness in prosperity, loftiness of
mind even in poverty, straightforwardness,
gentleness, desire to follow in the footsteps of
the great, contentment, zealousness to do good
to others,

२१

सिद्धंतहाणी न य लोगमीप
 सन्वत्थ ओचिच्चविधायगत्तं ।
 एवंपयारो सयसुहणिज्जो
 जोग्गो सयायारविही सुहीहि ॥
 [चकहिं कलावअ]

२२

सजीवणं केरिसमारण्ण
 सुनोइअं जोगण्हारुक्खवू ।
 तमंकिअं णेण विचारयाणं
 फुडं भवे माणसमूमिआप ॥

२३

तवो निरुवीअ बहुप्पयारो
 अहस्ससत्ति उच्चिओ स काडं ।
 देहस्स सुद्धी हिअयुज्जलत्तं
 विवेगओ जत्थ करिज्जमाणे ॥

२४

किंचिच्चहाप अवि सम्भवस्मि
 तत्थाऽऽयरे णेव पयल्लणिज्जं ।
 अन्नासओ सो सुअरो हवेज्जा
 कट्ठं विणा कत्थ च अत्थसिद्धी ॥

21

Adherence to one's principles in spite of the opposition of the people, and aptitude for always doing the right thing at the right moment—these, the good persons should understand, constitute the rules of good conduct

22

From this, it will be clear to the considerate ones to what moral height a man who wishes to tread the path of Yoga, must raise himself

23

Austerities are of various kinds, a person should practise them according to his capacity. If the austerities are properly practised they purify the body and ennoble the mind

24

Even though some pain may be caused by the religious austerities, yet a man should not view them with dislike. They become easy through practice. Can there be any success without endurance?

२५

अप्पाणलाहे च सरीरलाहे
 उवोसिअं होज्जइ सूवओणिं ।
 मला सरीरस्स मणस्स आवि
 छेत्तूण जीअं विकसावणं जं ॥

२६

विसुद्धअप्पाणसमीववासं
 ओआस-अत्थं पमणंति धीरा ।
 कसायनासं विसयाणुसंग-
 ध्यायं विणा सिज्झइ नोववासो ॥

२७

न वत्थवो भोअणमत्तधम्मो
 देहस्स संगेण करिज्जए उ ।
 जुत्तो अणाहार-महापयत्थं
 ससत्तिओ अब्भसिउं तवो ता ॥

२८

दुद्धिचतणा अक्कमिरे न जत्थ
 जोगा च संपाउणिरे न हाणि ।
 अक्खाणि णो णिज्झरिरे पुणाइ
 कुज्जा तवं तं सुविचारजुत्तं ॥

25

Religious fast, which is very useful to soul and body, elevates life by dispelling physical and mental impurities

26

According to the wise the word Upavāsa [fast] means dwelling near the pure Soul It [Upavāsa], in reality, cannot be accomplished without the removal of passions and worldly pleasures

27

Eating is not the real nature of soul It is due to its contact with the body Therefore it is proper to practise austerities according to one's capacity, in order to attain that high state where the need of food etc vanishes

28

These austerities should be wisely performed, so that evil thoughts do not distract the mind and the resulting powers [of body, mind and speech] and senses are not impaired

२९

रोगादप्याहअयारवस्ते

कइं मयुस्सो सहय समर्ता ।

अप्याणकल्लाणनिबंधणं तु

तवं न सेच्छाह समायगंइ ॥

३०

धयंति संताः गहिवज्जय च

सवस्स दावव्व मयंकरत्तं ।

विविचनवा पुण कम्मसिद्धिं

ता मांगकीहीनविठं न जुत्तं ॥

३१

आयंण मुत्ता न पुत्ताह मोगा

मोगा च रोगा च नयंति नित्ति ।

मोगंण मोक्खो एवउज्जय के

आणस्स किं को च नइं अहन्तो ? ॥

३२

अन्तस्सपरं पयंति कम्म-

पन्वत्थिगोउपंतददन्त्वाहा ।

अहं पदंस्सं अइ सोसपिजा

नहं पदंस्सं अइ सोसपिजा ।

29

Man suffers all pains when he is subjected to diseases and the like; but he does not willingly practise religious austerities for the sake of spiritual welfare !

30

The wise declare and the truth is brought home to us that this phenomenal world is terrible like conflagration, and that the Karmic forces are excessively odd. Such being the case, it is not proper for a human being to be enjoying worldly pleasures like worms

31

It is renunciation and not worldly enjoyment that leads one to Emancipation. Sensual enjoyments and diseases are close associates. What is the use of Yoga and who will remain transmigrating from one life to another in the world [Samsāra] if it is possible to attain liberation by enjoying pleasures ?

32

Enemies infinitely powerful in the form of Karmic forces reside in this body. Food should be taken if they are to be nourished and avoided if they are to be [dried] destroyed

३३

सग्गाइओ चे तव-आयरेणं

कट्टस्स सम्मं सहणस्सहावो ।

हिआवहो होइ सहस्सहुत्तं

रुहो न होही मरणक्खणो वि ॥

३४

भुत्ती सहं वा ग्सवज्जिआ वा

थेवोण-कुच्छी, मिअघत्थुहिं वा ।

मिट्ठासणाणं पि समत्तओ वा

उप्पालिआ सा वि तवस्सरुवा ॥

३५

गद्धस्स दूरीकरणं तवोऽत्थि

पत्तं रहस्सं इह तस्स सव्वं ।

धन्ना रमंतेऽथ विवेगदीव-

प्पोब्भासिअप्पुन्नइहेउमग्गा ॥

३६

कल्लाणरुवो परमोऽववग्गो

मवाहिणंदा गरिहेइरे तं ।

अन्नाणसामज्जमिणं, न तत्ता

सुहस्सरुवं परिजाणिरे ते ॥

33

If the lesson of endurance be learnt through the practice of austerities it becomes useful in many ways; even the pangs of death are lessened thereby.

34

Taking meals once a day, taking flavourless meals, eating less than necessary, taking temperate meals and the eating of very delicious food with indifference—these are also varieties of Tapas

35

Abating sensual desire is the very essence of Tapas. Blessed are those who delight in it treading the paths of spiritual development illumined by the light of discrimination

36

Liberation, which is the stage of highest welfare, is censured by those who feel happiness in worldly pleasures. But this is the climax of ignorance. They do not know happiness in its real nature.

३७

संसारमोगे सुहमब्बिइज्जं
 मण्णन्ति जे लुत्तविवेगनेत्ता ।
 निस्सेअसं ते णणु णीरघन्ता
 दयापयं नाणिमहासयाणं ॥

३८

सुस्ताउमुत्ती महुरं च पाणं
 मणोणवत्थाहरणाइघाणं ।
 इओ तओ पज्जडणं जहिट्ठं
 वयंसगोट्ठी सुमुहीमुहं च ॥

३९

इच्चाइअं सम्ममणेगरुवं
 संसारवासे पगडाणुभूहं ।
 मोक्खे कुदो परिसखेइयस्स
 लड्डू पसारेंति जणे कुबोहा ॥
 [जुम्मं]

४०

संसारमोगेसु सुहं जमेव
 पडिज्जाय तं खलु दुक्खमत्थि ।
 बुच्छत्तणाओ, खणमंगुरत्ता,
 मीसालिअत्ता विअणोलिहिं च ॥

37

Those blinded by ignorance who believe unparalleled bliss in worldly pleasures, disregard Absolution Such are, indeed, pitiable from the point of view of the wise

38-39

Delicious food, sweet drinks, charming dress and ornaments, freedom of movements, parties of friends and company of beautiful women—such and other kinds of happiness are apparently experienced in this world, but they are absent in the Absolution Persons of perverted knowledge spread such poisonous and palatable notions [as sweet-balls] among the ignorant

40

Whatever happiness is conceived to exist in the enjoyment of worldly pleasures is nothing but misery, because it is valueless, transitory and mixed with various kinds of torments

४१

कम्मण्णसण्णमन्नं अणंत-

प्पगासजुत्तं सुहमव्विइज्जं ।

विन्दू तिलोईसुहमत्थि जत्थ

मुत्तीअ वग्गेज्जइ को सुही णो ? ॥

४२

एवं च मोक्खापडिक्कलवित्ती

सिरोमणी वज्जरिओ उवाओ ।

जस्सि थिए निव्वलय परो वि

उवायरासी इहरा निरत्थो ॥

४३

इच्चेव जोगण्णुदुमाहिगारि-

पवत्तणं सीसिअमत्थ ईसि ।

जह्व्व मग्गे इह संचरन्ता

सम्मत्तिणो गंठिमिआअ होन्ति ॥

४४

विमलं खलु तत्तवंसणं

इह 'सम्मत्त'पण्ण वुच्चइ ।

अवघगगुग्गव्वंसणं

न भवे मुहमपाविअस्स णं ॥

41

Who will not long for the attainment of that unparalleled happiness accompanied by infinite [spiritual] light, which is the result of the destruction of all the Karmic forces and before which all the pleasures of the three worlds, are nothing ?

42

So inclination towards Absolution is the chief means, in the presence of which other requisites, if absent, become available, while in the absence of which all other requisites of Yoga, are of no use.

43

Thus is shortly described the mode of conduct which a novice in the practice of Yoga, should follow Those who observe it properly, are able to cut off the Karmic knots, and attain right belief (सम्यग्दर्शन).

44

The unsullied perception of The Truth is called Samyaktva [right faith] This right faith is the passport for admission into the city of Liberation Without this passport, no one is entitled to Liberation [Moksha]

इअ

सत्यविसारय-जङ्गायरिअ
सिरिविजयधम्ममूरि-गुरुचरण-सीस

णायविसारय णायतित्थ
मुणिणायविजय-विरइए

अज्झत्तत्तालोए

‘पुच्चसेवा’णामं वीअं पयरणं
समत्तं ।

तीअं ढयरणं ।

अढंगओओ

१

मोक्खो स दुक्खाणणुविद्धमेवाऽ-
 णंतं सुहं सासयमत्थि जत्थ ।
 समग्गकम्मक्खयलक्खणो सो
 न निव्वुई कम्मलवे चि सेसे ॥

२

सग्गाववग्गा पिहमेव संति
 सग्गा हि पाओ भवण, न मोक्ख्हा ।
 सग्गे सुहं इंदियजं सतावं
 मोक्खे सरुवं अदुहं अणंतं ॥

३

अप्पा सकम्मा पुण वीअकम्मा
 संसारिओ भण्णइ तत्थ अज्जो ।
 दाविज्जण निव्वुअ-मुत्त-सिद्ध-
 वग्हाइसद्देहि अकम्मओ अ ॥

४

णुब्बीअ जोगस्स पंह पुराण-
 जोअण्णु-संता अववग्गाहेउं ।
 अट्ठंगमेओ स पुणो पसिद्धो
 आढण्ण तत्थ कहेउमेण्ह ॥

1

Final emancipation is that state where there is boundless and eternal bliss unalloyed with miseries. It is characterised by the destruction of all the Karmic forces. Final beatitude cannot be attained so long as there is left even an iota of Karma.

2

Heaven and final beatitude are quite different states, because one is certainly to fall down from heaven, while there is no such lapse from final beatitude. The happiness in heaven is derived from senses, and is alloyed with affliction, while that in final beatitude, being of the very nature of the Supreme Soul, is infinite as well as is unmixed with misery.

3

Souls are of two kinds, namely, those subject to and those free from the forces of Karma; the former are termed embodied beings (संसारि), while the latter are designated Nivrita, Mukta, Siddha, Brahma etc.

4

Ancient saints conversant with Yoga have chalked out to us the path of Yoga for the attainment of Absolution. It is treated under eight heads. A brief exposition of it will be attempted here.

५

जमणियमाऽऽसणपाणा-

यामा पञ्चाहिई अ धारणयं ।

झाणं तहा समाही

इअ अटुंगाणि जोगस्स ॥

६

तत्थाऽहिंसासञ्जाऽ-

तेअव्वंभापरिगहा य जमा ।

णिब्रमा सोअं तोसो

तव-सञ्जाया तद्देस-पणिहणं ॥

७

एगंतओ जुत्तिसहा सरीर-

सरीरिणो जेव अभिन्नयाप ।

एरो मवो कस्स हि संभवेज्जा

नासे सरीरस्स सरीरिणासा ? ॥

८

एवं न एगंतपुघत्तणं पि

जुत्तं सरीरस्स सरीरिणो अ ।

एवं पि हिंसा उव्वल्लप णो

देहिस्स देहस्स विणासणे वि ॥

5

Self-restraint (यम), observance of religious and moral rites (नियम), different postures of the body (आसन), suspension and suppression of the breath (प्राणायाम), withdrawal of the senses from sensual objects (प्रत्याहार), concentration of the mind (धारणा), contemplation (ध्यान) and profound meditation (समाधि)- these are the eight stages of Yoga

6

Non-injury (अहिंसा), truthfulness (सत्य), refraining from stealing (अस्तेय), celibacy (ब्रह्मचर्य), renouncement of all sorts of property (अपरिग्रह)-these constitute restraint [Yama], while purification (शौच), contentment (सन्तोष), austerities (तप), study of spiritual truth (स्वाध्याय), and contemplation of God (ईश्वर-प्रणिधान) these form religious observances [Niyama]

7

It does not stand to reason to say that the body and the embodied soul are absolutely connected, because if we suppose the soul perishing with the body, the existence of the other world remains unaccounted for

8

Neither can it be reasonably maintained that the soul and the body are absolutely separate, because then the soul would not feel distress by injuring the body and so there will be no Himsā even if the body of a living being be destroyed

९

मेहाविणो ता पडिपंति देहा
 मिन्नं पि देहावरिअं कहंचि ।
 जोगा अभिन्नंति सरीर-घाण
 भवे वहा तं णिगदंति हिंसं ॥

१०

आ कीडया आ य सुराहिराया
 सव्वत्थ जीवेसु सुहासुहस्स ।
 पियापियत्तं परिच्चित्तिऊण
 कत्थावि हिंसायरणं न कुञ्जा ॥

११

सरीरिणो वल्लह-वल्लहं च
 पाणा सुवं ताण कय मणुस्सा ।
 सामञ्जलच्छि पि परिच्चयंति
 ता किंविहं दाणमलं वहस्स ? ॥

१२

अन्नस्स चित्तंबुद्धहस्स खेअ-
 हिमोदगेणं पगिलावणे वि ।
 हिंसावगासं परिपज्जरंति
 कहीकिईय पुण देहिणो किं ? ॥

9

The wise persons therefore believe that the soul, though distinct from the body, has come to be encased in it and that this relation brings about, somehow or other, an identity between them Hence the pain caused by hurting the body or by the loss of body is called injury [Himsā]

10

All the creatures from Indra down to a worm like happiness and dislike pain Taking this into consideration, a person should ever refrain from doing harm [to others]

11

One's own life [Prāṇa] is the dearest thing to the embodied beings For its sake alone, even sovereignty is discarded Can we then conceive of any charitable act to expiate the sin of killing ?

12

Even injuring the lotus-like heart of another by the cold water of causing pain, is considered by wise persons to be a kind of Himsā [injury] Much more it is a Himsā if a life is blotted out from the surface of this world

१३

न पावहेऊ सुकयाय पावु-

च्छेआय वा पाणिबहो कयाइ ।

किं जाअए जीअविणासहेऊ

हालाहलं जीविअसंपयाए ? ॥

१४

दवामु मो कंटकमंगमेत्ता

पाणी बहे केहह-हुक्खिअो णु ? ।

पाणी हणंताऽह्व दूममाणा

अप्पस्स वेरं परिवइव्वंति ॥

१५

हिंसा परस्साऽमुहचिन्तणे वि

परावयारे पुण भुञ्जए किं ? ।

विस्संगिमिस्तीरइलक्खणं जां

णास्सो अहिंसं स मुणीअ तत्तं ॥

१६

धम्मो अहिंसं अवलंबमाणो

हिंसाइ आविम्मवए कहं णु ? ।

न जाअमाणाणि हि पाणिआओ

जम्मंति पोम्माणि हुआसणाओ ॥

13

The slaughter of beings, being itself the cause of sins, neither brings merit nor destroys sin Can the deadly poison [Halāhala] which destroys life, ever prolong it ?

14

We are pained when even a thorn is pierced in a part of our body, how much then would a being which is being killed, be agonised ! Those who kill and torment others increase self-enmity

15

Even thinking ill of others is a Himsā, then what to say of doing ill to others ? He who has understood Ahimsā to be universal brotherhood, has realized the truth

16

Merit which accrues from non-injury can never accrue from injury Lotuses which grow in water can never have fire as their source

१७

परस्स दुक्खीकरणं कसाय-

विकारजोगेण कहंति हिंसं ।

परोषयारप्पवणक्किआप

भवे न हिंसा जणणे वहाप ॥

१८

असावहाणा वि धिई अहिंसा-

कल्लमि वाहिप्पइ णाम हिंसा ।

सव्वेसु कज्जेसु धिओषओगे

भवे सुहेसी जयणापयट्ठो ॥

१९

सव्वप्पयारेहि वयं अहिंसं

सामच्छहीणो वरिउं गिहत्यो ।

थोराण अंगीण निरागथाण

संकप्पओ हिंसमवाकरिज्जा ॥

२०

स हिंसगो बुच्चइ जो सरीरा

अहिंसगो माणसओ सहिसो ।

कापण हिंसासयणे वि सुद्धो-

वओगचित्तो भणिओ अहिसो ॥

17

Causing pain to others through the influence of passions, is called Himsā. In a benevolent good action there is no Himsā, even if pain is caused.

18

Negligence with respect to the observance of Ahimsā, is also a Himsā. He who is desirous of his own good, should in every action be careful and devoted to the principle of Ahimsā.

19

Those householders who are unable to fully observe the vow of Ahimsā, should refrain from intentional injury [Himsā] to innocent creatures who are Trasa-mobile [moving beings, opposed to Sthāvara-stationary-immobile].

20

Those who are mentally violent though non-violent physically, are violent, while those whose bent of mind is piously inclined, though violence is physically committed by them, are truly non-violent.

२१

एवं च णो दुब्बलमाणसम्मि
 धम्मो अहिंसा लहण पइट्ठं ।
 अओ अहिंसा खलु वीर-धम्मो
 वीरो इ सम्पालइ वीर-धम्मं ॥

२२

परम्मि सारोरिअसोरिअस्स
 पदंसणाओ अहिओयसालिं ।
 सण्णाणच्चित्तस्स समत्थिरत्तं
 हिंसाइ उक्किट्ठबला अहिंसा ॥

२३

हिंसापसूई पडिहिंसगत्तं
 वरेण वेरस्स परंपरा य ।
 थलं अहिंसा खलु वरि-चित्तं
 णामेइ, तोसेइ, धसीकरेइ ॥

२४

तेओ परो एस परा सिरीमा
 इणं परं भग्गमिदं महत्तं ।
 नरिन्द-देविन्द-मुणिन्दमुण्ड-
 णमंसियं सच्चमहच्चयं अं ॥

21

Thus, it is established that those who are mentally weak, cannot practise the path of non-violence Non-violence is the path for the brave, and only the brave can tread on that heroic path

22

It is very difficult, say rather very heroic to show forgiveness or to keep equanimity of mind towards the opponent than to exhibit physical prowess to him The power of non-violence is really superior to that of violence

23

Counter violence is born from violence, from revenge follows a regular succession of hostility The force of non-violence is such that before it even the heart of an enemy bows down and it makes him gratified and submissive

24

This is the refulgent light, it is all-surpassing wealth, it is the best fortune and real greatness, namely the great vow of truthfulness adored by the humble heads of the lords of the human world, of heaven and of sages.

२५

मोसा उदीरिज्जइ जम्मि अत्थे
 मोसावराहम्मि तहिं च अत्थे ।
 केरिच्छयं अन्तरमिक्खणिज्जं
 जुत्ता हि कज्जेसु तुलासमा धी ॥

२६

धणज्जणं नायपहाणुकूला
 वपइ को उज्जमओ असक्कं ? ।
 आरंभओ धीरिअओ उ सज्झा
 आवज्जमाणा पडिक्कलजोगा ॥

२७

सब्बे वि दोसा पडिसंति संते
 जहत्थवाप पघिअम्ममाणे ।
 मिगाहिराप परिकीलमाणे
 दंताबलाणं हि कुओ पयारो ? ॥

२८

गच्छेउ लच्छी, सयणा अराई-
 भवंतु, पच्चायउ कित्ति-वेल्लो ।
 अज्जेव ओहावउ वा वि मच्चू
 छिवेज्ज धीरो अलिभं तु णेव ॥

25

A man should examine the difference between falsehood and the object for the attainment of which it is uttered Intellect in action should work like a balance

26

Who says that wealth cannot be obtained in trades justly and honourably conducted ? Of course a man should bear with patience the obstacles which beset his path in the beginning

27

When the principle of truth fully develops in man, all his faults vanish Is it possible for elephants to roam where the lion sports ?

28

Wealth may be destroyed, relatives may become enemies, ill-fame may spread around and death may approach at this very moment, but a wise person should never tell a lie.

२९

किलिस्सए जीअ सरीरधारी
 सच्चं पि तं णो निगदेज्ज वायं ।
 पुट्ठो वि जंपेज्ज कयावि मम्मा-
 विककसं वेरनिबंधणं णो ॥

३०

पुणंति ते सक्कम-अंबुएहिं
 पिच्छीतलं सुन्दरभागधेया ।
 जेसिं विचारं वयणं तणुं च
 मूसा-विसं णो रिअए कयाइ ॥

३१

वच्छो पुलुट्ठो वि हुआसणेणं
 संदीमवे दुव्वयसा न लोओ ।
 सच्चं वयं अल्लिवए मुअं जं
 तं चंदणं णो रयणावली णो ॥

३२

चला च लच्छो विसढा य भोगा
 सत्थेगमग्गा सयणा समग्गा ।
 अओ किमत्थं खणजीविअस्मि
 मुसं वएज्जा फरुसं व हन्दि ? ॥

29

A person should not speak even truth if it causes pain to another Even when asked he should ever refrain from uttering harsh and stinging words which generate hostile feeling

30

Those persons of enviable fortune whose mind, speech and actions are not contaminated with the poison of falsehood, indeed purify the earth with the prints of their lotus-like feet

31 4842.

A tree even though burnt down by fire, puts forth new foliage, but the wound made by cruel words never heals Neither sandal paste nor a necklace of jewels is able to give that pleasure which truthful speech gives

32

For what purpose, should a man resort to falsehood, when the life is evanescent, the wealth is transitory, the objects of pleasure are vexatious and all the relatives are engrossed in seeking self-interest ?

३३

अपच्चयं निम्मवण जणे जं
 ठाणं पणामंइ दुवासणाणं ।
 दोसा बहुत्ता कमसो जणेइ
 न धीरसालो अलिअं वणइ ॥

३४

वयाणि सेसाणि बुहा अहिंसा-
 सरम्मि पालीसरिस्ताणि वेत्ति ।
 सच्चस्स भंगे पुण पालिभंगा
 अणगालं तं खलु विप्पवेज्ज ॥

३५

धणं हरन्तेण परस्स दिण्णो
 दाघो सधम्मोववणे सदेण ।
 न सं हिअं सत्थ-सुहं सवेइ
 रुण्णो, अमू ता अवहा वि भट्ठो ॥

३६

दालिइ-दोहगा-अकित्ति-देह-
 च्छेआइअं थेअ-फलं निणउं ।
 सन्नामणिज्जं न हु किं पि थेअं
 छुच्छं पि गेज्झं न वले अपुच्छं ॥

33

The patient one does not speak falsehood which creates distrust among people, which produces wicked desires in the mind and which gives rise to manifold sins one after another

34

Wise persons believe all other vows to be embankments of the lake of non-injury. So swerving from the vow of truthfulness, is pulling down the bank and then the water [of non-injury] flows unchecked

35

A vile person who robs another of his wealth, burns the garden of his own religious merits by doing so The stolen wealth does not allow a man to enjoy it with ease That wretched person is thus deprived of happiness here as well as in the next world

36

Seeing that poverty, bad luck, infamy and mutilation of body, etc. are the fruits of theft, a person should give up this habit, even a blade of grass should not be touched without permission

३७

अज्जावि णो दिट्ठमिणं सुअं वा
 जं चोरिआलम्बणओ मणुस्सो ।
 होसी धणं संचिणिऊण सको
 सुहोवभोगमि अभिग्गलत्तं ॥

३८

जो चोरिआ-डाइणि-लंपडो सो
 सत्थं न हारीअ परं परंतु ।
 दिहिं च विज्जं च मइं च मेरं
 होही कुही पेच्च वि ओसिअन्तो ॥

३९

मारिज्जण जो लहण खणं सो
 इको च्च दुक्खं, हरिण धणे उ ।
 सपुत्तपोत्ताइगणो स जाव-
 ज्जीवं ति होज्जा सह थेअ-हित्थो ॥

४०

नीआइनीअं खलु तकरत्तं
 अत्थेअविच्ची पुरिसत्थ-सत्तं ।
 पसत्थहत्थस्स य साहुवाओ
 समंति दुक्खा य परत्थ णाओ ॥

37

Uptil now, we have neither seen nor heard that a man has, by accumulating wealth by theft, been able to enjoy happiness without a lurking sense of fear

38

Not only does the unfortunate man who is addicted to the witch in the form of theft, lose peace of mind or health, but also steadiness, strength, discrimination, modesty and good state in the next world

39

A man, who is murdered, suffers pain alone and that too for a moment, but with the deprivation of wealth a man suffers during his whole life and along with his sons, grandsons and all the family The habit of stealing, therefore, should be given up

40

The habit of stealing is indeed the meanest thing, while non-stealing is the path of right action or the field of manliness The man whose hands are unstained with sin, is praised, his difficulties, if any, are overcome and he obtains heaven after death.

४१

जस्सि पईवे सलहंति दोसा
 जहिं मिअंके परितावसंती ।
 जत्थम्बुनाहे गुणमुत्तभूई
 तं थुव्वए केण न बम्हचेरं ? ॥

४२

सहस्सभाणुम्मि जहिं तवन्ते
 नस्सन्ति सव्धावय-अंधयारा ।
 इडुत्थसंपायण-कप्पखत्ते
 अणुक्खणं जग्गउ तत्थ बम्हे ॥

४३

सीहासणे वंदइ अच्छमाणो
 सुरेसरो जा सुइ-भत्ति-अल्लो ।
 ते बम्हचेरव्वयवद्धचित्ता
 माणंसिणो भूमितले जयंति ॥

४४

फलंति मंता वहुए अ किच्ची
 संनिज्झमुयमत्थइ देवया वि ।
 अकूरसंसाहिअमंगलम्मि
 परिप्फुरन्तम्मि वयम्मि बम्हे ॥

41

Who does not eulogize the vow of celibacy which burns down all faults, as a lamp does moths, which like the moon alleviates agonies and which like the ocean produces the jewels of virtue?

42

Every moment one should be attentive in observing the vow of celibacy which, like the sun shining with full lustre, destroys the entire darkness of calamities and which, like the wish-yielding tree, gives the desired objects.

43

Those high-minded persons intent upon observing the vow of celibacy, to whom Indra, the lord of the gods, humble with pure devotion, bows down, while taking his seat on the throne, are always victorious in the Earth

44

When the vow of celibacy, which leads to life of highly auspicious state, shines forth, the sacred Mantras fructify, the fame spreads over the Earth and even the gods honour the chaste persons with their presence.

४५

अत्थीण भूरि बलमल्लिवन्तो
 रत्तप्पवाहं विकसावमाणो ।
 मुढे पयावारुणयं सिरन्तो
 धीरस्स बंभो सुविचारलब्भो ॥

४६

न तं मुअं पुण्णनिसायरस्स
 पट्ठप्पिरे पागडिअं पहाओ ।
 न तं रसं दिव्वफलाणि आवि
 मुअं रसं जं विअरेइ बंभो ॥

४७

ओ पाणभूओ चरिअस्स, ओ अ
 हेअ परव्वम्हपयस्स, जम्हा ।
 निरेइ मेहा सरिअव्व सेंला
 बम्हो महागारवमाणभूओ ॥

४८

इहं परिट्ठा तइसो परत्थ
 जम्हा न तं मेल्लिअ बंमसीलं ।
 आवायमेत्ते रमणिज्जमंते
 घोरं व किंपागमुवेज्ज मगं ॥

45

Celibacy which gives immense strength to the bones, which develops the corpuscles of blood and which imparts the glow of vigour to the face, is attained by the resolute only with good thoughts

46

Neither the full moon nor the celestial fruits are able to give that pleasure and satisfaction which chastity bestows

47

The vow of chastity, which is the essence of character, which is the origin of unity with the Supreme Spirit and which is the source of intellectual lustre just as a mountain is that of a river, is the receptacle of high grandeur

48

A man should not give up the path of celibacy which secures excellence in this world and heaven in the next, and resort to such a wicked path which is fascinating in the beginning but bitter in the end like the fruit of Kimpūka

४९

तवव्व देहम्मि न तावहेऊ
 भत्तिव्व हेऊ न पुणो समस्स ।
 न वित्त-कालाइव्वव्वव्वंक्खी
 बंभो परं जीवणमुब्बनेडं ॥

५०

सामच्छसाली गिहमेहिणो णो
 जे सव्वहा बंभमहव्वयाय ।
 ते देसओ तं वयमायरेज्जा
 सदार-तुड्डा परदारवज्जा ॥

५१

इत्थिं व धूअं भइणिं व अम्मं
 निअं कुदिट्ठीअ अविकखमाणे ।
 झाऊण उगं निअकोह-त्तावं
 कुज्जा कुदिट्ठिं न परंगणाए ॥

५२

दूरे परत्थीगमणं सपत्ती-
 जोगो वि मेराएहिओ न जोगो ।
 पइस्स पत्तीअ सुसीलयाए
 सुहासमो दंपइ-जीवणस्स ॥

49

Celibacy, which does not pain the body like religious austerities, which does not subject it to exertion as devotion and which does not require the expenditure of time, money and the like, is a highly powerful life leading upward

50

Those householders who cannot always and wholly observe the great vow of celibacy, should observe it partially by being faithful to their wives and avoiding the contact of other women

51

One gets wrath and is pained to the quick, when another looks with an evil eye at one's wife, daughter, sister and mother. Experiencing thus, and thinking that others may also feel similarly, one should not entertain evil intention about others' wives.

52

When it is improper for one to passionately indulge in the company of one's own wife, what then to say about another's wife. The happiness in married life depends upon the moral purity of both the husband and wife.

५३

विज्जं सरीरस्स समत्थि राया

हए अ राइम्मि पुरस्स हाणी ।

रक्खेज्ज तम्हा सरओ सरस्स

तं बम्हसंनाहधरं करित्ता ॥

५४

सव्वस्सणासो वइरं च चंडं

बंधो अ देहंतभयाडलत्तं ।

परत्थ घोरत्थलसंथवो अ

परंगणासंगम-दुप्फलाइं ॥

५५

सारंगनेत्तं सिरिसव्व कोमलं

पेऊसवार्णि महुअव्व उज्जलं ।

समूससंतऽम्युअगंधि-पव्वण-

क्खवंस-अस्सं मिहअपुप्फवासिणि ॥

५६

पआरिसि च्चाक्खलाकलावं

सुन्देरपुण्णं पि परिच्चएज्जा ।

साहारणत्थि अहवा परत्थि

णाउं विवंगी विस-वल्लरिव्व ॥

[जुगं]

53

Semen is the king of the body When the king is killed, his city becomes a mass of ruin Therefore the king should be saved from the arrows of Cupid by making him put on the armour of Brahmacharya.

54

Total destruction of property, deadly enmity, bondage, painful fear of the body being hanged and residence in the terrible hell in the next world—these are the penal fruits of coming in touch with another's wife

55-56

A discreet man should give up thoughts of another's wife, of a miss or of a harlot, even though she may be fawn-eyed, tender like a Shirisha flower, of nectar-like speech and lovely like a Madhoola flower, even if her face be fragrant with the sweet odour of the fully developed lotus and splendid like the full moon, even if she showers forth flowers in the form of smiles, and even if she extremely beautiful be eminently accomplished in various arts,—knowing her to be a poisonous creeper

५७

मणप्पउत्ती वयणप्पउत्ती
 कायप्पउत्ती अ मिहो विरुद्धा ।
 जाणं न साहारणजोसिआ ता
 सुहावहा होन्ति निसेविआओ ॥

५८

विवेगमट्ठो हवण कुसंग-
 संगप्पसंगा गणिआणुसंगी ।
 तद्वाविहो जेण न सक्करेइ
 बंधू गुरु मोहमहन्धलत्तो ॥

५९

कुट्ठिं पि जाऽऽलोअइ लच्छि-लच्छू
 सणिद्धनेत्तेण रइप्पिअं व ।
 णेहोज्झिअं तं कुणइं सणेहाऽऽ-
 डोवं न कंखेज्जा कयावि वेसं ॥

६०

देहस्स हाणी दविणस्स हाणी
 गुणाण हाणी अ जसस्स हाणी ।
 एवं महाहाणिघरं मुणेउं
 वेसं सुदिट्ठी पडिअगण णो ॥

57

The company of harlots whose thoughts, speech and action do not correspond to one another, yields no happiness to the man [who seeks it]

58

A man attached to a harlot becomes engrossed in the company of wicked persons and thereby loses the faculty of discrimination to such an extent that he, being blinded by temptations, ceases to pay respect to elders and relatives

59

A man should never seek the company of a harlot who, though devoid of true love in her heart, outwardly shows great regard for him and who out of greed for money looks upon even a leper with an eye of tender love as if he were the god Cupid

60

By the company of harlots body, money, fame and virtues—all are destroyed Thus knowing them to be an abode of great ruin, one should refrain from their contact.

૬૧

રૂવં સમાલોદય મધ્ય જં
 સરૂઘમભંતરયં તદ્દેઅં ।
 ચિંતેજ્ઞ ચે થેરિઅઓ જણો તા
 સિઆ સરંદોલિઅ-માણસો ણો ॥

૬૨

પરંગણાસંગહુઆસણમિ
 સમાહુદં પાડણિરે ગુણાણિ ।
 અઓ પરં કિંચિ ન નીબલત્ત
 અઓ પરં ણો અહમં પિ ઘુત્તં ॥

૬૩

આવેદ્દઅં પત્થ પુમાણ યઅં
 જં ઘંમચેરં ઘિલયાજ્ઞણો વિ ।
 તપ્પજ્ઞઓ તં અરિહેદ્દ ઘેત્તું
 પરિત્થિદ્દં અપ્પણયં નિપ્પડં ॥

૬૪

અપ્પાણ-લાહં ચ સરીર-લાહં
 બલસ્સ લાહં ચ ગુણાણ લાહં ।
 વિચિંતિઝ્ઞણં સ-મણં ચ ધીરી-
 કાઝ્ઞ સીલા ન યલેજ્ઞ જાડ ॥

61

If a man who runs mad with the handsome form, ponders calmly over what its inward nature is, his mind would not be tossed to and fro by passions

62

All virtues are sacrificed in the fire of the evil of seeking the company of a woman who is not one's own wife This is the climax of mental feebleness This is the meanest type of human character

63

The vow of celibacy, which in the foregoing exposition is said to refer to men, will be found equally applicable to women themselves if they think over their own condition

64

One, having considered spiritual and physical good, and the acquisition of strength and virtues, and thereby being firm-minded, should not swerve from the path of morality

६५

सहावसिडो सुपविच्चवित्ति
 आलंबमाणो अकिलेससज्जो ।
 बंओ सयाऽऽणंदमओ मिसेइ
 दीवव्व जीए, उव जं तवाइं ॥

६६

रक्खंति जे अक्खुडिअं ससीलं
 तूहं परं अच्छरसापुरो वि ।
 सोण्डीरसालीण सिरोमणी ते
 तक्कित्ति-तूरा गयणे णदंति ॥

६७

परिगाहा मुच्छइ मुच्छणा य
 कम्मण्यबंधत्ति विलोइऊण ।
 परिगाहं सव्वमवाकुणंति
 दज्जाइरुवं मुणओ विरग्गा ॥

६८

गिहत्यविच्ची मुणिआ य मिन्ना
 परिगाही ता न मुणी गिहिच्च ।
 परिगाहीणं च मुणित्तणम्मि
 न कीस गेहीण भवे मुणित्तं ? ॥

65

The Yama of celibacy, which is natural, dependent upon mental purity, easily attainable and which is ever pleasing, shines like a light in life and is the best of austerities

66

Those are the foremost of the powerful and their glory is extolled in heaven, who, even in the presence of a nymph [a beautiful lady], unbrokenly maintain the vow of celibacy, the best Teertha.

67

Because of covetousness illusory attachment creeps on a being, and illusion forges the bonds of Karma Seeing this the sages being disattached, renounce all money and other worldly objects

68

Householdership and Yatthood are quite different states One who possesses Parigraha—money and the like, is not a monk, but a householder If we call a man who is coveting and accepting gifts, an ascetic, then why should a householder who also accepts gifts, be not called an ascetic ?

६९

परिगहो नाणुचिओ गिहिस्स

झुणिज्जाए तेण मुणो परंतु ।

दब्बोवमोगे मयणप्पसत्ति-

पवेसणस्सावि न दुव्वयत्तं ॥

७०

लाहासएणावि धणग्गहम्मि

मिलाअए साहुचरित्तधम्मो ।

संसारदुव्वायनिरोहहेउं

साहुस्स साहुं अपरिगहत्तं ॥

७१

गिहत्यवगो अपरिगहत्त-

पहं वलग्गेउमलं न होइ ।

अओ कुणेज्जा स परिगहस्स

पमाणमासप्पसरावरोहिं ॥

७२

परिगहस्साऽक्खल्लिए पयारे

तण्हा उवेल्लेइ अमेरयाए ।

एवं च पोओ विव सायरम्मि

भवे णिउड्डेइ सरीरधारी ॥

69

Possessing [limited] property is not improper for a householder, while an ascetic will deserve censure if he has property. If the desire for enjoyment of wealth finds place in the heart of a monk, then what guarantee is there that the desire for satisfying lust will not find place in his heart ?

70

The acceptance of wealth though made with a good view, becomes the cause of the degradation of the character of Yatihood. Non-covetousness which is the means of subduing the pernicious whirlwind of worldly life, is essentially important for a monk.

71

Householders are not able to practise the vow of non-covetousness, therefore they should set a limit to their holding of property, so that the currents of ambition may be checked.

72

We should bear in mind that greed obtains unlimited hold on the mind of a man if covetousness be unrestrained, and hence he is undone in the ocean of Samsāra, just as a boat [overloaded] sinks down in the ocean.

७३

परिग्गहाऽऽसत्तिवसीभवन्तं

मुसंति थेणा विसयाभिधाणा ।

अग्गी अ आलुंखइ कामरूओ

तहा निरुज्झंति कसाय-वाहा ॥

७४

पावस्स वंल्लि असुहस्स खाणिं

दोसाण अम्मं च धरंति आसं ।

आसुम्मिणो आसु चरंति तत्थ

न जत्थ तिम्मंसु-सुहंसु-अंसु ॥

७५

लोहणवो अक्कमिअत्तिलोओ

उत्थंघिओ तेहि पयल्लमाणो ।

देसा वि गेण्हीअ इमं जमं जे

पवंविहा संति गिही वि धन्ना ॥

७६

आरंभमारा भववच्छमूलं

परिग्गहो कारणमत्थि ताणं ।

परिग्गहं तेण अगारवन्तो

कुज्जा अवस्सं निययप्पमाणं ॥

73

A man who abandons himself to greed, is robbed by thieves called worldly objects, is burnt by the fire of lust and is besieged all around by the hunters in the form of passions

74

Hope is called the creeper of sins, pit of misery and source of vices. The waves of hope dash violently in the place where neither the rays of the sun nor those of the moon are able to penetrate

75

Those who have even partially practised the vow of non-covetousness, are able to check the tides of the ocean of greed which has pervaded the three worlds. Such persons though householders deserve to be congratulated

76

Activity [worldly undertakings involving sins-injury and others] is the root of the tree of worldly existence, and acceptance of property is the cause of this activity. A householder should therefore set a limit to the acquisition of property

७७

एए अहिंसाइ-यमा जहस्स-

सत्तिं चरेउं अरिहंति सब्बे ।

एसत्थि धम्मो खलु सब्बमूओ

साहाविईमा पुण जीअ-णीई ॥

७८

जमा अहिंसापडुडी बुहेहि दि-

क्खालाइमज्जाइअयाविवज्जिआ ।

ते सब्बमोमा भणिआ महव्वयं

वितक्कवाहे पडिक्कखच्चित्तणं ॥

७९

हिंसाइणो संति वितक्कसंणया

पच्चेअमेए खलु सत्तवीसई ।

कोहेण लोहेण य मोहओ किआ-

करावणाओ अणुमोअणा पुण ॥

८०

नवत्ति मेआ मिउ-मज्झ-तिव्व-

मेअत्तणा होति जहुत्तसंखा ।

पच्चेअमेए मिउ-मज्झ-तिव्व-

मेएहि भुज्जो तिबिहा भवंति ॥

(जुगं)

77

All should always observe these five Yamas according to their own capacity The observance of these Yamas applies to all and forms the root principles of conduct in life

78

When these Yamas [Ahimsā and others] are not delimited by time and space, etc they constitute the Great Vows (महाव्रत) which are to be observed in all places and at all times (सर्वसमय). When perverse ideas assail us, we should think of their opposites [and thus dispel them]

79-80

- Himsā and others are called Vitarkas Each of them has twenty--seven varieties They are either [1] committed by oneself, or [2] caused to be committed by others, or [3] suffered with approval to be committed by others, again through [a] anger, [b] greed or [c] infatuation We thus get nine varieties Each of them is again three-fold, according as the sin is of mild, ordinary or impetuous nature Thus we get twenty--seven varieties Every one of these last again is further divided under three heads according as it is mild, ordinary or impetuous

८१

अणंतमण्णाणमणंतदुक्खं
 विभावणिज्जाणि फलाणि ताणं ।
 पप्पण उक्कोत्तयमागयाणं
 फलं जमाणं निगदंति इत्थं ॥

८२

अज्जव्वयत्थेरिअसालि-अग्गे
 निसग्गवेरा वि ह्वंति संता ।
 सळ्ळे वप्प आगमिप्प पइट्ठं
 विणुज्जमेणावि फलस्स सिद्धी ॥

८३

अथेअनामव्वयनिच्चलत्ते
 भवे समंता रयणाण सिद्धी ।
 वंमे थिरे विज्जमहोदओ आऽ-
 परिग्गहे जम्मकहंतबोहो ॥

८४

जोगस्स दिट्ठी पवदंति अट्ठ
 कमेण अंगेहि सहऽट्ठहिं ता ।
 बोहो सुसद्धाणसमन्निओ अ
 बुच्चेइ दिट्ठी, पढमित्थ मित्ता ॥

81

One should well reflect on this truth that unfathomable ignorance and unending misery are the results of them. What result is brought about by the Yamas when they are practised to perfection, will now be stated

82

In the presence of one who firmly observes the vow of Ahimsā, even creatures with natural antipathy against one another, are quieted down into being friendly. When the vow of truthfulness is determinately practised it fructifies actions without efforts

83

When the vow of non-stealing remains unshaken, there is the acquisition of jewels from all quarters. When the vow of celibacy is firmly observed it gives highly excessive power, and the vow of non-covetousness fructifies into illumination of past births

84

The wise say that Yoga is practised in eight progressive stages (दृष्टि) which are respectively correlated with the eight divisions of the Yoga. Drishti is a perception associated with right belief. The first of these Drishtis is called Mitrā

૮૫

મિત્તાગયં દંસણમત્થિ મંદં
 કળો તિણગિગસ્સ હહોવમાણં ।
 નન્નોવયારે હહ ચેઅવિત્તી
 ન વટ્ટણં દેસજુઅં પરત્થ ॥

૮૬

દેવાહિદેવે કુસલં ચ ચિત્તં
 પવંદણં સંસરણં ચ તસ્સ ।
 જોગસ્સ વીઅં હહ વટ્ટમાણો
 નેણ્હેહ ઇઅં સુહમાગધેઓ ॥

૮૭

સંસારવાસા વિરયા અસંગા
 મહવ્વયાઈ પરિપાલમાણા ।
 આર્યસમૂઆ સુહસાહણમ્મિ
 જહોચિઅં સેવહ પુણ્ણસાલી ॥

૮૮

ઉવ્વિણ્ણયા પત્થ ભવણવાઓ
 સામન્નરૂવેણ અમિગ્ગહા વિ ।
 કલ્લાણ-વાળીણ સમાયરો અ
 સહ્હા પરપ્પત્થનિવોહણે અ ॥

८५

In this Drishti perception makes a tardy progress Hence it is said to resemble a spark of the fire of grass In this stage one does not get tired in rendering service to others, neither is rancorous to others

86

A fortunate one who has elevated himself to this position, indeed sows the seed of the Yoga consisting of the fond attachment to the Dispassionate One, salutation to and remembrance of Him

87

And he, the meritorious one, duly serves those who have forsaken the association with worldly existence, who are observing the Great Vows and who are ideals on the path of spiritual good

88

While a man is in this Drishti, he naturally feels a disgust for the ocean-like Samsāra He ordinarily submits to progressive discipline and has deep respect for religious-auspicious precepts and full faith in listening to the essential principles of spiritual wisdom

८९

एवं च दिट्ठिं पुढमं पवन्नो
 किवापरो दुक्खि-दसेसु भदो ।
 ओचिच्चसंपालणतप्परो अ
 निरुविओ जोगविसारपहिं ॥

९०

दुब्बोह-घग्गे जलघाहवासो
 दुव्वत्तणहुम्मि सिओ कुढारो ।
 सस्संगई जा पगईअ हेऊ
 संपाडणं तीअ इहं हवेइ ॥

९१

अंते 'परावत्तण'णामकाले
 उक्कोसओ पावइ दिट्ठिमेअं ।
 उवागए भावमलम्मि हासं,
 कुओ मलस्सुक्करिसे विवेगो ? ॥

९२

'जहापयट्ठे करणे' ठिईमा
 आसन्नयगंठिमिअस्स अंते ।
 ता तं 'अपुव्वं करणं' भणंति
 जोगण्णओ तच्चिअइत्तणाओ ॥

89

Those adepts in Yoga say that the good—minded one who has attained to this stage, sympathises with the distressed and takes to right line of action

90

The acquisition of the association of the good, which is the shower of rain in removing the heat of misunderstanding and a sharp axe in cutting the tree of bad conduct, becomes helpful, in this stage, to spiritual elevation

91

The fortunate one attains to this stage when the last parāvarta time at the most remains, the internal impurity being lessened. If the internal impurity is dense, it is impossible for one to attain to right discrimination

92

This Drishti of above-mentioned virtues is attained to in the last Yathāpravṛttikarana stage, by him who is nearing the cutting of the Karmic knot. The wise say that he is metaphorically said to have reached the Apurvakarana stage, because it immediately follows the Yathāpravṛtti Karana stage

९३

जिणागमा चोद्दह भासिरे 'गुण-
 द्वाणाणि,' भासिज्जाइ तत्थ आइमं ।
 पारंभदिहिं समुवागए इमं,
 सामन्नओ वणिअमागमं पुणो ॥

९४

जमप्पहाणा पट्टमत्थि मित्ता,
 तारा बिइज्जा नियमप्पहाणा ।
 सोअस्स सव्भावणओ अ तत्थ
 देहे विरत्ती, न परंग-मोहो ॥

९५

सुसत्तसिद्धी सुमणत्तणं च
 पक्कगया इंदियजंतणं च ।
 अप्पस्सरूवेक्खणजोगया य
 एवं फलाइं परिकित्तिआइं ॥
 (जुगं)

९६

संतोसओ उत्तिमसोक्खलामो
 तवेण सिद्धी तणु-इंदियाणं ।
 सज्झायओ देवय-दंसणं च
 उत्तो समाही गणिघाणओ अ ॥

In the Jaina scriptures there are fourteen stages of development of the virtues [Guna-sthāna] He who has attained to this Drishti, is said to have reached the first stage of development That the scriptures say that even all those who have not yet reached to this Drishti, are of the first stage [Gunasthāna], is an ordinary or general description.

In the first Drishti stress is laid on observance of Yama, while in the second Drishti called Tārā, observance of Niyama is imperative Of the Niyamas [शौच, सन्तोष, तप, स्वाध्याय and ईश्वर-प्रणिधान], proper practices of purity [शौच] bring on indifference for one's own body and disattachment towards other bodies, moreover, by the practices of purity, one acquires passivity, purity, concentration, control over senses and fitness for the introspection of his inner-self And from contentment results the acquisition of excellent happiness, perfection of the body and the senses is acquired through religious austerities, repetition of sacred verses and Mantras leads to the blessed sight of the deity, and the meditation of God facilitates deep concentration [Samādhi]

९७

इमीअ दिट्ठीअ य गोमयणि-

कणोवमं बोहमुदाहरंति ।

उज्जुत्तया पत्थ सुहायरम्मि

तत्तावबोहस्स पुणो समीहा ॥

९८

पीई बहुत्ता इह जोगतत्त-

कहासु, भत्ती अमला य संते ।

अजोगाकम्मस्स य आयरो न

सिट्ठा पमाणं ति पत्थ सम्मं ॥

९९

जत्थाऽऽसणं जोगतिइज्जअंगं

दिट्ठी बला सा भणिआ तिइज्जा ।

ददं च कट्ठगिकणप्यगासो-

वमं इहं वंसणमाविअत्थि ॥

१००

बहू अ तत्तस्सवणाहिलासो

खेवो न जोगेगवइप्पयाणे ।

असाहुत्तण्हा-तरवज्जणेणं

थिरं सुहं चासणमेत्थ अत्थि ॥

97

In this Tārā Drishti the wise say that the perception is like a spark of fire of cowdung cake Here is one interested in doing beneficent or religious works and desire for realization of truth is developed

98

In this Drishti there is unmitigated fondness for hearing the subject of Yoga, pure devotion towards the good and no inclination towards bad actions And in this Drishti one cherishes religious tolerance considering the wise and the good as authority

99

The third standpoint is called Balā in which is secured a seat or posture [Āsana], the third stage of Yoga Here the perception is as steady as the light of a spark of wooden fire

100

At this stage one feels an ardent desire for hearing the religious or spiritual truth; fickle-mindedness vanishes and so it does not obstruct the path of Yoga, and on account of the absence of evil desires and of haste he attains to the fixed and comfortable seat

१०१

समं लहंते इह अंतराया
 दंदाहिघाओ न य संभवेइ ।
 अवायदूरीभवणेण किञ्चं
 सिआ समत्तं पणिधानपुब्बं ॥

१०२

जहा रसणस्स जुवस्स कन्ता-
 जुत्तस्स गेअस्सवणाहिलासो ।
 तहा इणं दिट्ठिमुवागयस्स
 तत्ताववोहस्सवणाहिलासो ॥

१०३

तहिं असंते विहलं सुअं पि
 वीअस्स घावो विव ऊसरम्मि ।
 संते तु तस्सि परसाहणाइं
 कम्मोवघायाय न दुल्लहाइं ॥

१०४

दिप्पा जुआ पाणयमेण जोगु-
 तथाणेण मुक्का भणिआ चउत्थी ।
 इमाइ तत्तस्सवणयवित्ती
 दीवण्यहासंनिहदंसणाय ॥

101

Owing to the acquisition of this posture all the obstacles are removed There is no possibility of his being affected by heat and cold and the like, and the impediments being removed, all his rites are done carefully and with mature deliberation

102

One who has attained to this state, takes as much delight in hearing the knowledge of reality as does a young man of refined taste with his beloved by his side, in hearing song

103

In the absence of the desire for hearing the knowledge of truth (शुश्रूषा), the hearing of it, bears no fruit as do the seeds in a barren soil, while if the desire for hearing it, exists ardently, the other means for the destruction of Karmic forces, are not wanting.

104

The fourth standpoint is called Diprā which is characterized by cessation of breath [Prānāyāma], and is free from the obstacles to Yoga In this stage he hears the truth The perception here resembles the light of a lamp,

१०५

जो सास-पस्सासगईअ गेहो
 तं जोगओ पाणयमं भणंति ।
 स रेचगो पूरग-कुंमगा य
 तत्थाऽऽइमो वाहिरसासविच्ची ॥

१०६

तप्पूरणं पूरग-नामवेओ
 तत्थेरिअं कुम्भगसंणओ अ ।
 पगस्सहावा नहि जोगकारा
 ता एरिसे जंति पदे वि केइ ॥

१०७

भावा पुणो पाणयमो उ वज्झ-
 भावस्स रंआ, तह पूरणेण ।
 अंतस्सहावस्स थिरीकिईप,
 आवेइअं वत्थवमंअमंगं ॥

१०८

थीए वि पुत्ता अवि मित्तओ वि
 धम्मो पिओ एत्थ निआसुओ वि ।
 खिवंज्ज सासू अवि धम्मदेउं
 पाणंतकइ वि न तं चपज्ज ॥

105--106

Control over inhalation and exhalation of breath is called Prāṇāyāma It consists of Rechaka, Puraka and Kumbhaka Rechaka means exhalation, Puraka means inhalation and Kumbhaka means suspension Those who Practise Yoga, do not necessarily follow the same method, therefore some follow this path

107

Breathing out passionate feelings with regard to externals is called Bhāva-Rechaka, breathing in feelings with regard to internal nature is Bhāva-Puraka and making steady in the mind the real truth is Bhāva-Kumbhaka This Bhāva-Prāṇāyāma is the real part of Yoga

108

In this Drishti, Dharma is dearer to him even than wife, friend and son He becomes ready to sacrifice his life for the sake of Dharma and does not abandon it even at the risk of life

१०९

एवं भवक्खारज्जलं चइत्ता

तत्तस्सुइस्साउपपण पुण्णं ।

वीअं परोहप्पवणं करेइ

महामई सग्गुरुभत्तिसाली ॥

११०

इमासु दिट्ठीसु चऊसु ठाइ

मिच्छत्तयं गंठि-अदारणेण ।

गंठीअ मेओ हवप यिराप

न ता चउक्के इह सण्हयोहो ॥

१११

अवेज्जसंवेज्जपयाहिधेअं

मिच्छत्तदोसं पवयंति पण्णा ।

उगोदप तत्थ विमूढचित्ता

सजीवणं णंति अहोगईप ॥

११२

मिच्छत्तदोसस्स पराजपण

संसारदुक्खोहनिबंधणस्स ।

सस्संगओ दुग्गइहेउभूओ

कुनक्कराहू हवप पलाओ ॥

109

The w'se one with due devotion to his preceptor, throws the salt waters in the form of the worldly life and feeds the seed of Yoga with the sweet waters of true knowledge.

110

In these four stages perversion [Mithyāṭva] persists because the knot of Karma is not loosened therein It is however accomplished under Sthirā aspect So no inner perception is possible in these four aspects

111

The term Avedya-samvedya-pada [the state in which what is comprehensible is not comprehended] means Mithyāṭva [falsity]; and at its terrible rise, those stupefied by ignorance lead their lives to a lower stage

112

Through the association of the good the falsehood which brings on the succession of misery in the worldly existence, being overcome, Rāhu in the form of perverse reasoning or of doubt [Kutarka] which leads to degradation, vanishes.

११३

समंनुवाहे पडिक्कलवाया
 सच्चोहपोम्मम्मि हिमोववाया ।
 सद्दाणसल्ला सयपोसगा य
 हणेइ पाणी सहिअं कुतक्का ॥

११४

सद्दासु धायप्पडिवायजप्पा
 विसारयाणं विविहा हवन्ति ।
 तत्तंतसिद्धी न लहिज्जाए ता
 इहत्थि णायं तिलपीलगस्स ॥

११५

एगे अहिण्णू अमुगं पयत्थं
 जहाणुमाणेहि निरुवयन्ति ।
 तमेव अन्ने विवुहा पयत्थं
 तयन्नरूवेण समत्थयन्ति ॥

११६

चे हेउवाएहि अइंदियत्था
 भवंज सक्का णणु निष्णिणेउं ।
 ता एत्तिआ ते समयउ होज्जा
 विणिच्छिआ विस्सविसारएसु ॥

113

One destroys his own good by resorting to perverted reasoning (कुतर्क) which is an unfavourable wind dispersing the clouds of tranquillity, which is like a fall of snow on the lotus in the form of good advice, which is like a thorn in a righteous belief and which serves to excite pride

114

In the assembly of the learned people take place discussions and rejoinders of various kinds. Indeed they do not lead to the realization of truth or absolute conclusion. This is illustrated by the example of 'Tilapilaka' [an ox turning round in a mill]

115

What is almost seen in the assemblies of learned people is that the learned disputants on one side try to establish one syllogistic conclusion in one direction while their learned opponents prove the contrary supposition

116

If incontrovertibly logical proof had been possible as regards matters beyond the reach of senses, the learned men of the world could have arrived at a definite conclusion long before the time

११७

न घायमग्गा न य तक्कसत्था

पयासए घी अकयप्पयाणं ।

तत्तस्स सिद्धीअ प्हो जहत्थो

जोगो, विणा तं न हु अप्पसिद्धी ॥

११८

नऽब्भासमेत्ताऽऽगमसंगहाणं

नऽअस्स सत्थत्थवला जणं ।

तत्तत्थबोहस्स हवेज्ज सिद्धी

आलंबए सा समसालिंसीलं ॥

११९

न सहमेए कलहो विघेओ

णाणाविहाणं खलु दंसणाणं ।

विचारणीअं परमत्थतत्तं

समं हि पासंति समेक्खिणो उ ॥

१२०

तत्तावबोहस्स कए सजीअ-

सोहम्मि भव्वं सइ तप्परेण ।

पराभवे दंसणमोहणस्स

सद्धिट्ठि-आविग्भवणं मवेइ ॥

117

Neither by discussion nor by logical reasoning can inner intelligence be enlightened by those who have not directed their efforts to the elevation of inner [spiritual] life. The only way to know what is the truth is Yoga, without which it is quite impossible to achieve real welfare.

118

Not only the study of scriptures nor victory over others on the strength of scriptural erudition, leads to realization of truth, but it depends upon conduct characterized by mental tranquillity.

119

It is not proper to dispute over the different technicalities of various systems of philosophy, but we should reflect upon the real truth in them. Indeed, the impartial ones look on all things impartially.

120

For the realization of truth one should always be alert to purify one's life. When the Darshana-Moha [i.e. the Karma which overcasts Right Faith-Samyak Darshana] is overcome, there arises true discrimination or unsullied perception [सम्यग्दर्शन].

१२१

चत्तारि दिट्ठी पुरिमा सिरंति
 मग्गाऽऽभिमुक्खेण विमुत्तिजोगं ।
 मिच्छत्तवंता वि तयप्पभावा
 कल्लाणजोगंतिमपुग्गलत्था ॥

१२२

संतो विणीओ अ मिऊ निसग्गा
 भद्दो तहा चारुवरित्तसाली ।
 मिच्छत्तवंतो वि विमुत्तिपत्तं
 सुत्ते मओ संसिअधम्मिअत्तो ॥

१२३

सेसे 'परावट्ठण'णामकाले
 उक्किट्ठमावेण भवंति अट्ठे ।
 सहिट्ठिणो णाम सिवस्स लाहे
 उक्किट्ठयाए इणमो विलंथो ॥

१२४

भासीअ सहिट्ठिअउक्कमेअं
 थिरा य कंता य पहा परा य ।
 पञ्चाहिई तत्थ भवे थिराए
 पड्ड पगासो रयणप्पहाओ ॥

121

When one pudgala—parāvarta time at the most remains these four stages are acquired Even though having Mithyātva, they are directed towards the goal, because their Mithyātva is lessened Therefore they, being auspicious, lead to the path of Salvation

122

One who is tranquil, modest, good-natured and endowed with excellent conduct, even if possessed of Mithyātva, is commended in Shāstras as Dhārmika and is believed to be fit for Liberation

123

When half of the Pudgala—parāvarta time at the most remains, an embodied being attains right belief (सम्यग्दर्शन), that is to say those having right belief, reach Absolution within the said time

124

The stages where true discrimination arises, are four, namely Sthirā, Kāntā, Prabhā and Parā While under the aspect of Sthirā there is Pratyāhāra i e a complete withdrawal of all senses from sensual objects The perception in Sthirā is clear like the lustre of a jewel

१२५

समाहिई जा करणाण अत्था
 पयाहिई सा परिवेइअच्चा ।
 सदिट्ठिमेअं पढमं गयस्स
 सण्हावबोहो भमवज्जिओ अ ॥

१२६

कम्माण गंठीअ विमेषणेण
 विवेगसंभासिरमाणसाणं ।
 संसारचेट्ठा पडिभाइ बाल-
 धूलीघरकीलणसंनिहेव ॥

१२७

णरूव-जोई परमत्थतत्तं
 वेगप्पिओ नूण परो पवंचो ।
 एवं च भोगो भवभोगिभोगाऽऽ-
 भोगस्सरूवो पडिभाइ पत्थ ॥

१२८

तओ अ कंताइ भवं पवेसो
 तारापहासंनिहवंसणाए ।
 चित्तस्स देसे थिरबंधणं अं
 तं धारणं पत्थ वयंति संता ॥

125

Pratyāhāra, the fifth stage of Yoga which is acquired in this [fifth] Drishti, means withdrawal of senses from all phenomenal objects. The inner perception [sukshma-bodha] which first arises under this aspect [Sthirā], is clear [free from doubts]

126

To those who are enlightened by discrimination through the destruction of Karmic knot, worldly activity appears like a sport of children erecting a structure of sand

127

Under this aspect, [to those who are spiritually advanced] the natural state of Soul is known as the highest truth and everything else, phenomenal Thus worldly enjoyments are felt as a dreadful expanse of the hood of the serpent in the form of Sansāra

128

Henceforth the enlightened soul passes on to the stage of Kāntā where the perception is like the lustre of a star Dhāranā which is the characteristic of this stage, means fixing the mind steadily on an object

१२९

जोगस्स छङ्गमिहोवगम्म
 ससाहणे एइ थहुं विकासं ।
 थिरत्तणा अन्नमुआ न एत्थ
 भवाय भोगा न य जग्गिअस्स ॥

१३०

तत्तेण मायंलुमवेक्खमाणो
 तम्मज्झओ जाइ जहा अस्सिओ ।
 भोगा सरुवेण तहा विअंतो
 अणाउलत्तेण तओ पयाइ ॥

१३१

मीमंसणा भाअइ दीविआभा
 मोहंघयारक्खवणम्मि एत्थ ।
 तत्तण्यगामे अ महुज्जलत्ते
 कुओ पयारो असमंजसस्स ? ॥

१३२

दिट्ठी पइऽकज्जुइतुल्लवोहा
 ज्ञाणेकसारा रहिआ रुआए ।
 ज्ञाणोअभवं एत्थ एवट्ठए सं
 समण्यहाणं सवसं गरिट्ठं ॥

129

Having attained, in this Drishti, the sixth stage of Yoga, the man goes further in his spiritual progress And on account of the steadiness of mind, he ceases to rejoice in everything else And worldly enjoyments do not bind him who is inwardly awakened, to Sansāra

130

One who knows the truth about mirage, passes on untroubled through it So one who understands the true nature of worldly happiness which is mirage-like, experiences it being disattached and advances on through it

131

Here is right and profound consideration [Mīmāṃsā] which is like a lamp for dispelling the darkness of ignorance, and with the high splendour of true knowledge, there is no room for irrational inclination

132

The seventh aspect is Prabhā The perception therein resembles the brilliance of the sun Dhyāna [meditation] is its chief characteristic and it is devoid of disease It confers the excellent bliss which is swayed by tranquillity and for this very reason is self-dependent

१३३

सर्वं भवे अन्नवसं हि दुक्खं

सर्वं भवे अप्पवसं च सुक्खं ।

सुहासुहं वत्थवमेअमुत्तं

तत्तोषलद्धी अ गुणो इहत्थि ॥

१३४

जा धारणाए विसयम्मि पच्चए-

गताणयऽन्तकरणस्स तं मयं ।

ज्ञाणं, समाद्धी अ तमेव किञ्चित्थो

सरूवमेत्तप्पडिमासलक्खणं ॥

१३५

असंगविर्त्ति इह सण्णविर्त्ति-

पयं पहाए लहए महप्पा ।

पसंतवाहिच्चमवीदमंवे-

दमेव नामंतरथो परत्थ ॥

133

Dependence on others constitutes pain and self-dependence constitutes happiness. This is the real nature of happiness and pain. The quality called realization of Truth is manifested in this stage.

134

Dhyāna is defined as the concentration of mind on the object of fixed attention. Intensified Dhyāna is Samādhi. The concentration in Dhyāna when connected with the function of Dhyāna, is called Dhyāna, and the same Dhyāna when freed from such a function, is named Samādhi. Samādhi is the pure flow of meditating the only fixed object, without any other function. The current of concentration in Samādhi flows uninterrupted like the incessant flow of oil, while in Dhyāna there is some break. [In fact Dhyāna being of various kinds, Samādhi is also called Dhyāna.]

135

The high-souled one advances under this aspect, to the state of disattachment (असंगवृत्ति) in which the current of spiritual reflections and spiritual performances proceeds in an excessively pure condition. This is the reason why this state is called Sat—Pravṛtti—Pada (सत्प्रवृत्तिपद). It is Prashāntavāhita designated by the Sāṅkhyas, and it is also named in various ways by others.

१३६

परा परा णाम समाहिनिट्ठा
 दिट्ठी समासंगविमुक्कभावा ।
 सप्पीकया होइ इहं पविच्ची
 बोहो समाणो पुण चंदिमाय ॥

१३७

आसज्ज दिट्ठिं चरिमं महोन्नओ
 सद्धम्मसंनसबलेण केवलं ।
 लद्धं परं जोगमजोगमंतओ
 पप्पाऽववग्गं लहए अकम्मओ ॥

१३८

मित्ताइ ऊवं निगदीअ मित्ती
 ताराइ तारो अ मणोविकासो ।
 बलाइ सस्साहणकम्मसत्ती
 दिप्पाइ अंतकरणस्स दित्ती ॥

१३९

थिरा थिराए पुण तत्तभूमी
 कंताअ कंतो समभावभावो ।
 ज्ञाणप्पहाभासुरया पहाए
 समाहिजोगो अ परो पराए ॥

136

The eighth aspect called Parā is rooted in Samādhi. All attachment (आसंग) disappears here. One, advancing to this Drishti, which is endowed with the perception like the moonlight, is identified with the soul.

137

One who has supremely advanced in this last Drishti, obtains absolute Knowledge [Kevalajñāna] on the strength of Dharmasannyāsa yoga. And in the end of life he attains final emancipation, having destroyed all the remaining [i.e. Agbhāti] Karmas through the last Yoga which is Ayoga [free from all activities- all inward and outward movements].

138-139

The state of Mitrā is said to be friendship, that of Tārā is mental development, that of Balā is the power of practice, that of Diprā is luminousness of mind, that of Sthirā is firm ground of practice, that of Kāntā is radiance of mental equanimity, that of prabhā is the brilliance of meditation and that of Parā is the achievement of Samādhi.

१४०

तणगोमयकट्टहच्चभु-

क्कणदीवज्जुस्तुल्लमीरिअं ।

रयणोडुविणेसचंद-भा-

सममेआसु कमेण दंसणं ॥

१४१

खेआइदोसा इह निग्गया तहऽ-

हेसाइआ अट्ट गुणा सिआ कमा ।

इच्चैवमट्ठंगसमेअमट्ठंग

दिट्ठीण वुत्तं मणिअं जहामइं ॥

140

[To recapitulate briefly] The instructive light in the first four is successively like the sparks of the fire of grass, cowdung, fuel and lamp-light, and in the last four it is respectively like the light of jewel, star, the sun and the moon

141

While acting under these stages, the eight evils as languor, etc disappear and eight eminent qualities as freedom from hatred, etc. are attained respectively Thus are briefly expounded here the eight Drishtis along with the eight -fold Angas of Yoga, according to my intellectual capacity

इय

सत्थविसारय-जइणायरिअ-
सिरिविज्जयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

अट्ठंगजोगो णाम तीअं पयरणं
समत्तं ।

नान्धं पयम्पं

कमाय-जओ ।

१

अप्पस्सरूवं पढमं पवेज्जं
 जोगप्पवास्तोसुअमाणसेहिं ।
 स एव जोगस्स हि अत्थि भूमी
 आगासच्चित्तोवममज्झा उ ॥

२

अप्पाण-स्सित्ते करिसिज्जमाणे
 जोगेण जत्तेहि जहव्व निच्चं ।
 अणंत-निच्चा भवण विमूर्ह
 आणंद-विण्णाण-बलस्सरूवा ॥

३

इदं पयत्थव्विअय समत्तं
 अंतच्चमवंतं न पिधं सिआ तो ।
 ते विण्णि जीवो अज्झो अ अत्थि
 वेअन्नमग्धाऽऽवरियं जडेण ॥

४

पसिद्धमेअं च जडस्स जोगा
 अप्पा किलेसा सइ संसहेइ ।
 देहा पुहत्तेण सरूवबोहे
 उवेइ संघारमसेसदुक्खं ॥

1

Those whose minds are eager for treading the path of Yoga, should first recognize the nature of the Soul, because Soul is the proper field for practising Yoga, otherwise the practice of Yoga would be tantamount to drawing a picture in the void

2

The spiritual field, if constantly tilled with [the plough of] Yoga with proper efforts, yields the divine grandeur involving infinite knowledge, infinite bliss and infinite power

3

This whole universe is included in the two categories which are not differentiated by anything else They are animate and inanimate (जीव and अजीव) Our soul is enshrouded by matter

4

It is a well-known fact that soul is always subjected to various kinds of misery through union with matter When the discriminating knowledge that the soul and the body are separate, arises, the soul is liberated from all miseries

५

आलोअमाणा अवि जस्म-मच्छु-

जराऽऽमओवइवदुक्खगुणं ।

संसारमप्पेअरमोहदोसा

समुच्चिबंते न सरीरिणो तो ॥

६

बुहेहि चाहिप्पइ सम्मदुक्ख-

निआणमप्पाण-अणाणमेगं ।

तं तच्चमवं तच्चिलया विराइ

तवेहि उग्गेहि वि नेहरा उ ॥

७

भवो कसापंदियपारवस्सं

अप्पस्स मोक्खो पुण तज्जइत्तं ।

कोट्टाइणो तत्थ कसायसंणा

चत्तारि उत्ता भववच्छमेहा ॥

८

ओ वेरहेऊ परितावभूमी

समऽगळा दुग्गाइवत्तणी अ ।

उप्पज्जमाणो पढमं सठाणं

दहेज्ज अन्नं न च पावगव्व ॥

5

Though men see that this world [Sansāra] is full of miseries such as death, old age, diseases and other calamities, they are not disgusted with it on account of intense delusion

6

The wise say that ignorance of Self is the only source of all miseries The pain arising from this ignorance is destroyed when this ignorance is destroyed, otherwise it is not destroyed even by severe austerities

7

The subjugation of the soul by passions and senses, is its worldly existence [Sansāra], and the victory of the soul over them, is its liberation Anger, etc are denominated Kashāyas, and are said to be rain nourishing the tree in the form of Sansāra

8

Anger is the source of enmity, cause of affliction, a bolt-like impediment to quietude and a way leading to degradation When it arises, it like fire first burns its own abode, and it may or may not burn other objects

९

मन्तुस्स तस्सोवसमं खमा खमा
 खमा परं साहिउमप्पमंगलं ।
 जा संयमारामविसालसारणी
 किलिङ्गपावहि विमेअणासणी ॥
 [जुम्मं]

१०

कोहो कसाओ मिड-मज्झ-तिव्वाऽऽ-
 ईहिं पयारेहि पसिद्धरूवो ।
 जारिस्सरूवो स उदेइ तारि-
 रसाणुविद्धं विढवेंइ कम्मं ॥

११

जोगस्स पज्जा परमा तिइक्खा
 तओ परा अप्पबलस्स पुट्ठी ।
 जो तं विणा लिच्छइ जोगलच्छिं
 हलाहला वंछइ जीविअं सो ॥

१२

अकारणं वऽप्पगकारणं वा
 जया तया कुज्झइ निव्वलप्पा ।
 एवं च दोसकमणस्स पत्तं
 होन्तो अमू होइ किलेस-भाणं ॥

9

Forbearance, which subdues anger, is essential for the attainment of spiritual good. This [forbearance] is a broad channel in the garden of self-restraint and it is a thunderbolt in rending asunder the hills of heinous crimes.

10

Anger is well-known to all to be of various degrees, such as gentle, intermediate and violent. Proportional to the intensity of anger is the tenacity of Karma.

11

Forbearance is the highest path of Yoga, whereby spiritual power is developed. He who desires wealth of Yoga without it, is like one who desires [continuance of] life from drinking poison.

12

A weak-minded person gets angry now and then unnecessarily or even by a trifling cause. And thus he, being subjected to various faults, renders his life miserable.

१३

मणो सरीरं रुहिरं च जस्स
 जहा जहा निध्वलयं वयंति ।
 कुद्धस्सहावे अहिईभवन्ते
 तहा तहा सोच्चदसं स एइ ॥

१४

निसम्म अन्नस्स दुभासिआणि
 नोत्तेइआ होंति महाणुभावा ।
 संपायणिज्जो सहणस्सहावो
 सडे सदत्तं अरिहं न काउं ॥

१५

नोदेइ रोगो परदुव्वएहि
 पव्वायए णेव सिलोग-पोम्मा ।
 ओहीएए नावि अ किंचि दव्वं
 कुज्जेज्ज णो चित्तिअ माणभंगं ॥

१६

समस्सहावस्स समासएण
 कुद्धो सयं जीइइ माणसम्मि ।
 चित्तम्मि से जाअइ आऽणुतावो
 समो हि कोहज्जलणम्मि पाहो ॥

13

The more one's mind, body and blood are weakened, the more the anger is excited and the more pitiable he becomes

14

The generous-hearted are not susceptible to anger on hearing bad words from others One should acquire the quality of forbearance. One should not stoop to revenge

15

Why should a wise man be angry ? By ill words neither disease is engendered, nor is reputation sullied, nor is there the likelihood of the loss of wealth, nor is it also proper to be angry thinking himself insulted

16

If we resort to the virtue of forbearance, the angry person feels himself ashamed, and afterwards in his mind arises repentance, because forbearance serves as the shower of water to the fire of anger

१७

कोहेण ओआसमुवेइ वेरं
 वेरेण दुज्झाणपरंपरा य ।
 एवं खलंते सुहसाहणम्मि
 आसज्ज रोसासयपारत्तंतं ॥

१८

पुराअणं पेइ रुसमाणं
 ममाण कम्मं, अह चित्तीअं ।
 संकुज्जमाणम्मि परासिण वा
 रुसेज्ज कम्मम्मि पओअण वा ? ॥

१९

कयावराहे अइ णाम कोवो
 कम्मो णु ता किं न कयावराहो ? ।
 इदं फुडीहोइ विआरणाए
 कम्माणुबंधो सयलावराही ॥

२०

तेल्लोक्कवीरा परमेसओ वि
 उवड्ढं सावरिमातणंते ।
 पासीअ दिट्ठीअ खमावहाए
 अम्हाण ताहे न खमा खमा किं ? ॥

17

Anger breeds enmity. Enmity gives rise to a series of evil thoughts. Thus he who conducts himself on the path of the elevation of Self, deviates from the right path by being susceptible to anger

18

On the other hand, it should be considered that our previous Karmic forces make a person angry. With whom should we be angry? With the angry person who is no master of himself or with the Karmic forces which make him so?

19

If it is proper to direct anger towards the offender, then, has not the Karmic force committed the offence? With inquiry, all offences clearly appear to be the work of Karma.

20

Even the Lords--the lordly sages revered by the three worlds, the highest of the valiant heroes in all the worlds, extended mercy even towards those who were cruelly distressing them, then why should we not practise forbearance?

२१

पकंपमाणोद्वय-रत्तनेत्त-

किलिट्ठ-पस्सेअकिलिन्नआसो ।

णेओ समालोइअ कुज्झमाणो

कारुणपत्तं जरभिच्चलच्च ॥

२२

जराडरे दुव्वयणं कुणंते

कोवो अहा कीरइ णो दयाप ।

तहा दयाप अवलोअणिज्जो

कोहज्जरा दुव्वयणं कुणंतो ॥

२३

पारेवयत्ते अ वणप्फइत्ते

अप्पाऽऽगओ एस अणेगहुत्तं ।

तथाऽभिमाणो गल्लिओ कहऽस्स

जं संपयं दुव्वयणं न सज्झं ? ॥

२४

समाउसंतो समप समेण

धिप्पेइ पच्चाउसणा पुणाइ ।

पलीवणस्सोवसमाय वारिं

जोगं न उत्तेजयमिधणाइं ॥

21

On seeing an excited person with lips shaking, eyes red and with face heated and full of perspiration, one should think him to be an object of pity as though he were attacked with fever

22

As anger is not excited out of mercy towards a feverish person uttering bad words, so a person speaking evil words, being under the influence of feverish anger, should be treated with pity

23

This person has many times taken birth in the vegetable kingdom and in that of pigeons [insects] Where had he lost his pride then that he does not now bear the bitter words ?

24

Pacification pacifies the reviler, who is on the contrary, more excited by imprecations. Water extinguishes the blazing fire and not fuel, etc which only increase it

२५

धनं जडं थी परिवर्जिता य
 वत्तो समगो सयणाण वग्गो ।
 कम्हा पकोवायरणं इमाणि
 तहानि तं चे हयभागया सा ॥

२६

तहाविहो को भुवणत्तप वि
 सिमाऽहिगारो जहि कुज्जिउं णो? ।
 महाण सव्वे जइ कन्थ कोहां?
 न कम्मसग्गे इह कोह-उणं ॥

२७

थेअं इहं केत्तिलवासरं जं
 कोवाणले पज्जलणं विषेअं? ।
 चे एहिअत्थे उच्चिओ णु कोहो
 पारत्तिअत्थे पसमो न ताहं? ॥

२८

जमा कुणेज्जे णियमा कुणेज्जे
 किअं कुणेज्जे अ तवं कुणेज्जे ।
 परंतु चे नन्थि समावगाहो
 सव्वं वि गच्छिन्ति निरन्थया ते ॥

25

When all—wealth, wife and the whole family—are abandoned, why should wrath be resorted to? However if it still persists, it is a great misfortune

26

Is there any such person in all the three worlds, with whom we are authorised to be angry? If all are ours, there is no scope for anger. Indeed, in this creation of Karma, it is not proper to subject oneself to anger—there is no person whom we can consider as subject to our being angry

27

How long are we to live in this world that we should allow the fire of anger to burn? If we can tolerate anger for the mundane purpose, should we not entertain forbearance for the good in the other world?

28

You may practise vows, religious observances, rituals and austerities, but if there is no mental quietude all these are in vain

२९

मणो सरीरं वयणं च जस्स
 ओगाह्मिरे खंतिसुहासमुदे ।
 धन्नो कयत्थो स महाणुभावो
 जस्सऽस्स-पोम्मं खलु पेच्छणिज्जं ॥

३०

जमेव कोहंघदसाह कम्मं
 कीरेइ सज्जो विवरीअरूवं ।
 तमेव कोहे परिस्साममाणे
 तवावहं होज्ज दुहावह च ॥

३१

संतज्जणाए व विहोडणे वा
 समण्यवाहाभिरथो उ संतो ।
 क्षापज्ज मे किंचण नासए णो
 सच्चिस्सरूवं मम निच्चलं जं ॥

३२

जया जहत्थो पयडीहवेइ
 मेअप्पआसो तणु-चेअणाण ।
 तथा न उच्छूढ-सरीरमोहो
 धीरो विकीरेइ सरूव-मगो ॥

29

The high-souled man whose mind, speech and body are plunged into the ocean of nectar-like tranquillity, is blessed and really successful, and is one whose lotus-like face is worthy of being seen [reverently]

30

The undesirable act which a man blinded by wrath, does in haste, tends, on the subsidence of anger, to bring shame and distress

31

A sage who is engrossed in the torrent of mental equanimity, if calumniated or assailed, thinks thus—"There is nothing of mine which is destroyed My real nature which is Sat-chit—pure and perfect Spirit, is indestructible or unchangeable "

32

When clear illumination reveals the difference between Soul and body, then a spiritual hero disattached from the body, is engrossed in his true nature and ceases to be swayed by passions

३३

किआ सुसाहा य तवो सुसाहो
 णाणं सुसाहं निअमा सुसाहा ।
 दूसाहमेगं स य कोहरोहो
 स साहिओ साहिअमेव सब्बं ॥

३४

णेअं गिहत्थेहि वि जत्थ-तत्थ
 कुद्धस्सद्वावायरणं न जुत्तं ।
 सब्बत्थ सब्बेसु वि घोसणेसा
 तस्संजमे उज्जमणं हिआय ॥

३५

अणेगसत्थाणि विलोइआणि
 पत्तं च अङ्गप्पगिरारहस्सं ।
 तहावि लद्धा जइ णो तिइक्खा
 णेओ तया सो हिअएण मुक्खो ॥

३६

न जाव संरुअइ माणमाइ-
 कसायदोसप्पयरप्पयारो ।
 कोहो भवे ताव असक्करोहो
 न ताव संपज्जइ अप्पसंती ॥

33

Rites, austerities, knowledge and vows are easy to practise, but only wrath is most difficult to be subdued. If it is subdued, everything else is already accomplished.

34

Even the householders should understand that it is not proper for them to be angry everywhere and anywhere. We proclaim to all that to try to curb anger is beneficial.

35

If a man has not succeeded in acquiring the virtue of forbearance even after pouring into numerous religious works and mastering the secret of spiritual knowledge, he must be thick-headed.

36

As long as the progress of such evils as Egotism, etc. is not checked, anger cannot be subdued, nor is spiritual tranquillity acquired.

३७

माणेण अम्हाण महावराहो
 कओ हरन्तेण विवंग-चक्खुं ।
 तद्वावि संगो परिहीरए णो
 अरिस्स एआरिस्सदारुणस्स ! ॥

३८

विवेग-खीरं जइ रक्खणीअं
 न दप्यस्सप्पऽन्मिडिअं सिआ ता ।
 विज्जासुद्धारस्सिमणुणारस्सी
 माणअभिद्धंसणओ फुरंति ॥

३९

विआरणाए पडिभाइ सम्मं
 ठाणं न माणायरणस्स किञ्चि ।
 पच्चक्खमिक्खिज्जइ एव णाम
 लोअम्मि एक्का अहिओ बिहज्जो ॥

४०

नाऽणन्नसाहारणबुद्धिअत्तं
 नाऽणन्नसाहारणसत्तिअत्तं ।
 नाऽणन्नसाहारणसंपयत्तं
 संगच्छए गच्चिरया कहं ता ? ॥

37 -

Pride has committed the heinous offence of robbing us of our sight in the form of right understanding Notwithstanding we do not refrain from resorting to such a terrible enemy !

38

If the milk of discrimination is to be preserved, it should be preserved from the serpent in the form of arrogance The cool moon-light of learning shines forth when the clouds of pride are dispersed

39

It is well understood by thinking that no object is worthy of being taken pride in It is a matter of direct experience in this world that every man somewhere meets another who is more than a match for him

40

We are not endowed with matchless intelligence, power and prosperity Why should we then be vain ?

४१

न फुल्लनंसेहि सिरी पसञ्चा
 दिण्णो वरो नावि सरस्सईप ।
 महत्तपुण्णं च करं न किञ्चि
 महप्फरां विप्फुत्तं त्हावि ! ॥

४२

न धीरिअं वा न गहीरिअं वा
 न सासहित्तं न परोवयाये ।
 गुणे क्ख्वाप न समुन्नयत्तं
 मयांस्सुवाउद्धत्ता त्हावि ! ॥

४३

रुक्खेण कामयहिमां वि मच्चो
 कालंतरे आमयमां गिलाइ ।
 रण्णो वि रोरमवर्णं फुडं च
 को ताअल्लेवायरणम्मि अट्ठो ? ॥

41

Oh ! the vain gloriousness of human beings, though the goddess of wealth with her eyes blooming smiles not on them, the goddess of learning confers no boon on them and they themselves have not performed any great action !

42

Though there is neither patience, nor solemnity, nor endurance, nor benevolence, nor any other eminent quality or art, yet man entertains arrogance ! [Really speaking, arrogance is censurable in every state - even in the state endowed with all of these and also all other excellences. It follows from real wisdom that the more grandeur increases, the more humility is maintained]

43

A man even though equal in beauty to the god Cupid, becomes after a lapse of some time, emaciated with diseases, and it is quite evident that even a king may become a beggar. Then, does what benefit accrue from the cherishing of pride ?

४९

भवस्सरूवं परिचितिऊण

घारेह ता माणभुअंगसंगं ।

णेवाऽमयं तस्सहयारिआण

भवे परं मोहविसोवभोगो ॥

५०

माया मया जोगलया-हुआसो

णाणऽगला दूहवया-निआणं ।

वज्जेज्ज तं सव्ववहारलच्छी-

आकंखिणो अप्पहिअत्थिणो वा ॥

५१

पप्प पप्प जे अवहंति उंभं

किं पासिया ते सुहिणो धणेण ? ।

न नायओ किं ववहारवित्ती

धेप्पेज्ज जं कुच्छिअदंभवट्टं ? ॥

५२

नायप्पइट्ठो मणुओ भवे चे

सिया सुही उज्जमओ अवस्सं ।

दुहं वरं नायपरिक्खरूवं

नाऽनाय-मग्गेण परं पटुत्तं ॥

49

Therefore realizing the nature of this phenomenal world, keep off the pride-serpent Its association brings on no good On the contrary, it forces one to swallow the bitter poison of infatuation

50

Hypocrisy is fire scorching the creeper of Yoga, it is an impediment to Knowledge; and it is the source of misfortune It should be cast off by those who desire their spiritual elevation, and also even by those who long for progress in their worldly or social dealings

51

Are those who are habituated to hypocrisy, ever seen to have become happy by wealth ? Cannot a man lead a righteous life and maintain himself without resorting to hypocrisy ? Why should the evil way of fraudulence be resorted to ?

52

If a man acts in conformity with justice and honesty, he is sure [as a rule] to be happy in his dealings Difficulties, while adhering to the path of virtue, are preferable to the acquisition of prosperity by resorting to unlawful and immoral means

५३

न चे दलिहस्स वि घम्मबाहो
 विजाणिअव्वं 'घणिओ अहं मिह' ।
 माया-घणं सज्जसभंडभूअं
 निश्चितसंतिं पुण नायरित्थं ॥

५४

ददूण दंभायरणेण लाहं
 लुद्धासया तं तुवरंति काउं ।
 सुहुं विचारिज्जउ किंतु तेहिं
 वंभुब्भवं जीवणदूगयसं ॥

५५

माया-घणं चिट्ठइ णो चिरस्स
 भुज्जिज्जए नावि अ तं सुहेण ।
 मवे पुणो तं सयणोवघाई
 जस्से तो दुक्खपरंपरा य ॥

५६

अपञ्चयाणं पसवस्स भूमिं
 तहा जसणायवपंतिपंसुं ।
 न संसएज्जा मणसल्लभूअं
 मायाऽऽयरं दुग्गाइमाचहंतं ॥

53

Even a poor man should look upon himself to be rich if his righteous conduct is not slackened Wealth earned in deceptive ways is indeed perilous and ends in distressful state, while it acquired by fair means, tends to peacefully live

54

Having seen the gain obtained through deception, the avaricious become eager to practise it But they should fairly think of the ruin of career brought about by hypocrisy

55

Wealth obtained through deceit, does not last long, and such wealth cannot be enjoyed with ease, it also proves destructive to kinsmen, and it gives rise to a series of miseries

56

One should not resort to deception, the generator of disbelief, the axe in uprooting the line of trees in the form of reputation, the pricking thorn in the heart and a path leading to degradation

५७

जेहिं सुहं डज्झइ पारकेरं
 पतारिऊणं निअ-अत्थ-लोहा ।
 पूसंति हिंसाविसवह्लरिं ते
 धम्मो कुओ परिसनीदयाणं ? ॥

५८

पिवीलिआई हलुआ सरीरी
 रक्खंति जत्तेहि, णरे पुणो जे ।
 खिंधंति कट्ठे परिवंचिऊण
 न ते दयाधम्मविचारवन्ता ॥

५९

पतारणा-घट्टणमंक्कदो उ
 देवत्तवे गज्जणमन्नदो अ ।
 एआरिसा णेव तवंति किंपि
 काऊण धुत्ता तिलयं णिडाले ॥

६०

पवंधणारूवयसंनिवाए
 किआ-पओ विक्किअमावहेइ ।
 सुद्धे मणे उवस्सयमायसल्ले
 पडुप्पय बीअयमंङ्कुराय ॥

57

They who distress others by practising deception out of selfishness, nourish the poisonous creeper in the form of injury. What do such merciless persons concern Dharma ?

58

Those who, though protect with efforts, small insects such as ants, etc yet bring calamity to human beings by misleading deceptions, do not understand the principle of mercy

59

On the one hand, there is ardent promptness in the use of deception and on the other hand, clamorous uproar in the worship of God is heard. It is a great wonder that such deceitful people are not at all ashamed to put on the sacred mark [तिलक] on their forehead

60

The milk in the form of the practice of religious rites, taken under the influence of delirium of deception, affects a change for worse. The seed sown in the mental field, when purified by the uprooting of deceit, tends to sprout forth

६१

संसार-सिंधुस्स विलंघणट्ठं

अज्झप्प-पोप बहुभागलब्भे ।

चे छिह्लेसो अवि दंभरूवो

सिआ न तप्पारगहं तओ ता ॥

६२

घणे हुआसो कलहो सहित्ते

घाहो सरिरे कमले हिमं च ।

जहा नहा संतिकरम्मि धम्मे

उवप्पवो होअह दंभदोसो ॥

६३

पओअणं किं नु मुणिव्वयाणं

अं तेहि कीरेज्जइ दंभकज्जं ? ।

दंभावयासो न सुहक्किआए

अन्नत्थ पावस्स य पोसणाए ॥

६४

पगंतओ नाणुमई रिसीणं

न वा निसेहो खलु धम्मसत्थे ।

चरेज्ज ता सच्चसुहाहिलासी

पहे अमायं सइ आरियम्मि ॥

61

Even if there be a small hole called hypocrisy, in the spiritual ship, obtained only by pre eminent merits, useful for the purpose of crossing the ocean of the phenomenal world, then, the crossing over to the opposite bank is impossible

62

Fraud is a danger to Dharma -the source of peace, as fire to the forest, quarrel to friendship, disease to body and frost to lotus.

63

Of what purpose is this hypocrisy to those who have vowed asceticism that they should practise it ? Indeed it does not get scope for its play in righteous practices, and in unrighteous ones it tends to nourish sins

64

The great sages have laid down no rules absolutely mandatory and prohibitory. Hence one should not resort to deception, he should frankly tread a noble path

६५

अहो ! सपऊण वगप्पवित्ति
 जणो पवंचिज्जइ वंचगंहि ।
 परंतु वंका अविवंग-अंधा
 अप्पं पतारेंति निपंसणा ते ॥

६६

निस्सल्लयाप वयपालणाओ
 अप्पाहिरे धम्मिअ-गंधकारा ।
 एवं इ जोगेगवइप्पवंसो
 एवं इ मोक्खवुज्जमणे विकासो ॥

६७

पाइच्चरो मोक्खपहम्मि एगो
 संपत्थिआणं सुमहासयाणं ।
 स लोहनामा भुवणे पसिडो
 मोहस्स रण्णो पढमो पहाणो ॥

६८

एकओ इ लोहो भवचक्कमूलं
 निल्लोहया चेअ य मोक्ख-मग्गो ।
 एअं हि संसार-विमुत्तिमग्ग-
 दिहंसणं जोगविअ कुणंति ॥

65

Alas ! the world is cheated by fraudulent persons resorting to crane-methods, but, as a matter of fact, those mean persons blinded by the darkness of illusion, deceive themselves

66

The sacred scriptures have preached instructions for observing the vows with pure motives purged of hypocrisy. It is the only way which secures one an admission to the path of Yoga, and in this very manner the effort for absolution gets developed

67

Indeed, the most horrible of the robbers against high-souled persons who are journeying on the path of salvation, is well-known in this world, as greed. It is the chief minister of the king delusion (मोह).

68

Indeed, greed solely is the source of the phenomenal world, and its non-existence is the sole means in the attainment of freedom. Wise persons who are authority on Yoga, have thus outlined the differentiation of the paths of the phenomenal and the non-phenomenal

६९

लोहो पुरोगो अइदुल्लयाणं
 तस्सि जिए किं न जिअं तिलोए ? ।
 कोहाइणासे अवि सेसभूओ
 मोहो करज्जिज्जइ लोहघाए ॥

७०

लोहो खु चिंता-लइआसु कंदो
 रक्खो गुणाणं कवलीकिईए ।
 बिग्घो महंतो पुरिसत्थकज्जे
 जिणेइ तं सत्तसमुहचिच्छो ॥

७१

चे सत्तिओ ते पुरिसाहिमाणो
 चे अत्थि लोअगपयाहिलासो ।
 फारेहि फारं गुरुलोह-पार-
 नीरंजणत्थं तुह पोरिसं ता ॥

७२

सागा वि पूरेउमसत्तओ जे
 सकुच्छि-कुच्छिल्लमभागघेआ ।
 अंदोलिअन्तकरणा महत्थ-
 लोहाऽहिकंतेण भवंति ते वि ! ॥

69

Greed ranks first amongst the indomitable. When it is subdued, nothing remains to be subdued in all the three worlds. Delusion (मोह) itself is destroyed when greed is overpowered, otherwise it remains even after the removal of anger, etc.

70

Greed is a bulbous root of the creepers in the form of anxieties. It is a demon devouring as a mouthful, good virtues. It is a great impediment to the achievement of success, or to the expanding of a manly effort for the noble motive. He whose heart is an ocean of vitality or spirit, subdues it.

71

Oh good one ! if your pride is pious and legitimate, and if you desire to be foremost among the people, then, strive hard with all your might to batter down the ramparts of greed.

72

The hearts of those who are not able to stuff their bellies even with vegetables, are also again moved with the breeze in the form of intense desire.

७३

सहंइ णो लोहकवट्ठियो किं ?

लोहोद्धओ किं न करेइ कम्मं ? ।

अणन्यमम्मापिअराण थावि

कुणेइ लोहच्छुरिआ-हयक्खो ॥

७४

जे दूमिउं निक्करुणं जणे सं

ओअन्दिऊणं निचिणीअ कोसं ।

काऊण जे दाऊणसंगराणि

दावीअ भिण्णं पलयावभासं ॥

७५

लोहदिआ ते अवि मिच्छु-काले

होही सहाऽऽदाउमलं न किं पि ।

पगागिणो रंकमुहा पयाया

सकम्मसाऽऽसुत्तिअघोरपाया ॥
(जुगं)

७६

कणावि सड्ढि न गया छमंसा

लोहेण जूरंति विहंव लोआ ।

सम्मं विचारिअइ चे विवेगा

तोसाउ सुक्खं पडिमाइ पगा ॥

73

What affliction does a greedy person not bear ? What action does he not do ? One, whose eyes are blinded by the knife of greed, does not scruple to launch even his parents into calamity

74-75

The greedy ones who tormented the people mercilessly and filled their storehouses with wealth they seized and those who fought in terrible battles and created the horrible scene of universal destruction, were not able to take anything with them at the time of death. They, who have bitterly degraded themselves by their own heinous deeds, were forced to go alone with their humiliated faces

76

This earth has never accompanied anyone. People are uselessly distressed by greed. Contentment alone contributes to real happiness if we rightly reflect

७७

कए पयासे पडरे वि इहुं
 जणो न संपाडणए तयारिणि ।
 किलिस्सए किं तु विचारणीअं
 ते पारकेरं न जमग्गहेरं ॥

७८

वहुप्पयासेहि वि नत्थसिद्धी
 अयसमो कस्सइ कज्जसिद्धी ।
 एवं धुवं चित्तिअ कम्मसत्ति
 झंखेज्ज नाणिट्ठसमागमम्मि ॥

७९

न काउमुज्जोअमिमा न वत्ता
 परंतु लोहोत्थविगप्पवृत्ता ।
 अप्पाणच्चित्तं कलिणं विहेव
 कज्जं गिहत्थेहि वि हन्दि! कम्हा! ॥

८०

कोहस्स रोहस्स समो समत्थो
 अलं च माउक्कमहंकिरूप ।
 मायाऽऽमयस्सोसदमुज्जुआ य
 लोहप्पहाणअवणो अ तोसो ॥

77

Even after tremendous exertions being made, the desired object is not obtained and it brings on distress to the mind, but we should consider that what belongs to us, does not belong to others, or what does not belong to us, belongs to others

78

Success in one's desired object is not attained by some even by various kinds of efforts and is obtained by some quite easily So considering the inevitableness of the working of the Karmic forces, one should not be sorry, if one has to face unwelcome occasions

79

From this, cessation of activities is not to be inferred, but why should householders however blacken their minds to no purpose with the smoke of fanciful ideas raised by greed?

80

Tranquillity of mind is able to remove anger, gentleness destroys pride, sincerity vanquishes deception, and contentment is potent enough to eradicate greed

८१

कोहाइपाडध्वण्यसंगा

निवारण चित्तिअ पुञ्जमेव ।

आय पसंगेण कसायभावं

सिआऽऽसु वाहित्त-उवायसेवी ॥

८२

न लभ्यए जम्मणभिष्करण-

परन्तदेरं सिवमन्तरेण ।

अणंतअप्पुल्लवलयगासं

अस्सडिआ दीहरसाहणाओ ॥

८३

एगंतिअच्चंतिअदुक्खनासो

असम्भवो नृण भवप्पवासं ।

तस्साहणं सन्नकिलेसजाल-

समूलनिम्मूलणमेगमेत्तं ॥

८४

कोहाई परिपंथिणो जह जहा पाविज्ज अप्पुण्णयं

उज्जच्छेज्ज तहा तहा दुयलयं चन्दण दुक्खमावहं ।

जो कोहाइविआरकारणसमाओगं चर्लःहोइ णो

कत्तो होज्ज विलम्बिओ महवलो सो जोगसंगाऽऽगमं ॥

81

One being attentive beforehand should contrive so as not to display anger and other passions If they rise yet occasionally, care should be taken to curb them immediately by the means already described

82

Without the manifestation of infinite power of one's soul through unobstructed long practices, it is impossible to reach the auspicious end of the horrible forest in the form of Sansāra

83

Full and permanent destruction of misery is indeed impossible so long as there is rambling in the phenomenal world [Sansāra] It is only accomplished by the uprooting of all infatuation or delusion

84

One should exert oneself, discarding carelessness or mental feebleness, to take such steps as will make one more and more free from the foes-anger and others He who possessed of sublime spirit, is not affected when confronted by passions, is sure to reach without delay the summit of the mountain of Yoga

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

कसाय-जओ णाम चोत्थं पयरणं
समत्तं ।

पंचमं पयरणं

ज्ञान-सामग्री ।

१

कसायरोहाय जिइंदियत्तं
 जिइंदियत्ताय मणस्स सुद्धी ।
 तस्सोइणत्थं समया, अमू आऽ-
 ममत्तओ तं पुण भावणार्हि ॥

२

भीमा भवंभोणिहिणो भयं चे
 ता इंदियाणं विजय जयज्जा ।
 सरिस्सहस्साऽपरिपूर्णाअ-
 सिंधुन्व जे जेव हवंति तिप्पा ॥

३

देहंतदुक्खं गय-भीण-मिग-
 पतंग-सारंगकुलं पयाइ ।
 जगम्मि एककेकहिंसीअदोसा,
 सव्वक्खरगस्स कहेव ता का ? ॥

४

अचुच्छमुच्छप्पणपच्चलाणि
 जेउं असत्ती जइ इंदियाणि ।
 भूमंडलंदोलगसत्तिणो वि
 ओयंसिणो किं णु बलस्स मोहं ? ॥

1

The subjugation of senses is conducive to the removal of passions. It [subjugation of senses] results from the purification of the mind, which, in turn, is brought on by tranquillity, taking its birth from the absence of egoism, and the absence of egoism really springs from reflections or meditative practices.

2

One should try to get mastery over one's own senses, if one is afraid of this terrible ocean of worldly existence [Sansāra]. The senses remain unsatisfied like the middle part of the ocean which is not filled even by thousands of rivers.

3

It is quite evident that herds of elephants, fish, bees, moths and deer, go to destruction through the fault of excessive attachment of each, to one sense only, then what to say of those who are under the influence of all senses?

4

Of what value is the power of the powerful one who is able to shake the terrestrial globe, if he cannot get mastery over his senses capable of bringing intense delusion?

५

अंतब्बलोब्भावणहेउमेगं

स-इंदिआणाऽवरिमाहिवच्च' ।

तयत्थमन्तकरणस्स सोहे

आवासए जत्तपरेण भव्वं ॥

६

मणप्पिसल्लो सइरं भमंतो

जगत्तयं पक्खिवय दुहाऽडे ।

अरायओ निस्सरणो मणूसो,

गवेसणिज्जं कह हन्दि ! ताणं ? ॥

७

चत्तूण गोहं तवमायरन्ता

मोक्खस्स लाहाय महासए वि ।

खिवेज्जं जित्तं चवलस्सहावं

पवंडवायव्वं कहिं पि आसु ॥

८

मणस्स सोहेण विणेव जोग-

घराघरारोहणमीहए जो ।

मूढो हसिज्जेइ पणहि देसा-

डणाहिलाली इव पंगुलो सो ॥

5

Complete mastery over the senses is the sole cause of the awakening of inner vitality So for its sake one should be assiduous in the purification of the mind

6

The demoniac mind, unconstrainedly wandering in this phenomenal world, throws the inhabitants of the three worlds in a pit of misery Alas, this universe is without a ruler and protection ! Where should refuge of the world be looked to ?

7

The unsteady mind, like a hurricane, all at once hurls down even great ascetics who practise austerities renouncing all mundane affairs for the attainment of absolute freedom

8

A foolish man who without the purification of mind, wishes to ascend the hill of Yoga, is as ridiculous as a lame man who desires to travel on foot

९

कम्भंति कम्माणि मणस्स रोहे
 उब्बेल्लिरे तस्स पसारणम्मि ।
 असंयमो संयमणं च तस्स
 भवस्स मोक्खस्स य अत्थि मूलं ॥

१०

असेसविस्सब्भमणप्पवीणो
 मणप्पवंगो विणिअंतणिज्जो ।
 केणावि जस्सेण विचारएहिं
 न अज्झहा संति-सुद्धं हि पप्पं ॥

११

रहस्सभूअं सयलागमाणं
 एगं तमंतक्करणस्स सुद्धी ।
 कम्मक्खयप्पच्चलमेगमुत्तं
 ज्ञाणं तमंतप्परिसुद्धिमूलं ॥

१२

पदीविआ जोगपहप्पगाले
 जोगंकुरप्पोब्भवकासवी अ ।
 मणस्स सुद्धी पढमं विघेआ
 सिअऽज्झहा णो सभलो पयासो ॥

9

When the mind is controlled, the Karmic forces are checked and when it is at large, the Karmic forces multiply The control of mind is the source of absolute freedom and its want is the source of bondage

10

Even by whatever means possible, the monkey-like mind habituated to rambling in the whole world, should be kept under complete control, otherwise, peace or happiness is not attainable

11

The purification of mind is the only essential principle of all scriptures Contemplation alone suffices for the annihilation of the Karmic forces, and its sole source is in the complete purification of the mind

12

The purification of mind, which is the beacon-light for the illumination of the path of Yoga and which is the land for the sprouting forth of the seeds of Yoga, must be first attained Without it every effort is fruitless

१३

जहा जहा णिल्लसण समत्तं
 तहा तहा दोस-मलो झरेइ ।
 तहा तहा पूसइ चित्तसुद्धी
 तहा तहा षड्ढइ संमओ वि ॥

१४

जया मणस्संयमणस्स देरा
 खणं पि सम्माणुहवो उदेइ ।
 सुहं तथाऽलोइअमुल्लसेइ
 वणिज्जण किं णु सया समो ता ? ॥

१५

सम्भंजणं पूरिअमत्थि जस्सऽ-
 न्तल्लोअणे मोहत्तमप्पणासा ।
 अमू सरूवं परमेसरस्स
 सुवम्मि संपासइ पुण्णमुत्ती ॥

१६

दूरं दिव, मोक्खपयं सुदूरं
 सम्मा मणस्संनिहिअं तु सोक्खं ।
 आसाइउं सक्कमिहेव भव्वं,
 इहेव मोक्खो समयारयस्स ॥

13

As the virtue of equanimity progresses, faults or impurities are wiped out, purity of mind is nourished and delight is increased

14

Indescribable, indeed, is the inner delight when even for a short time the mind is drawn inwards and rendered quiet! Then what to say of those who are always possessed of inner tranquillity?

15

The high-souled one, whose inner sight is full of the collyrium of quietude, sees, by the removal of delusive ignorance, within himself the true nature of the Supreme Soul

16

The celestial bliss is at a distance and that of absolute freedom is at a greater distance, but it is possible to enjoy sublime happiness in the inner sphere [heart or mind] through quietude. In this very life there is absolute freedom to those who are possessed of supreme peace

१७

पेऊस-चासो मण-मंदिरम्मि

समत्तरुवो हवए जईए ।

संसारदावाणलदाहतावो

अप्पाणमक्खंदइ किं तईअं ? ॥

१८

अप्पाणमप्या परओ विभिन्नं

अप्येण समं अणुहोइ जाहं ।

ताहं पयासेइ समत्तरणं से

असक्कलाहं विबुहेस्सराणं ॥

१९

संरक्खिए मांहुमिनेसरंण

मयंकरं द्रोस-वणम्मि दाहा ।

समत्तरुवज्जलणऽच्चिओ जे

दाहं परं ते परिनिट्ठिअन्या ॥

२०

निसग्गवेरा अबि देहधारी

आलोअणा जस्स मिहो सनंति ।

विअम्मए मे समया-बलं तं

तमेव देवस्स परा विभूई ॥

17

Is it possible for the conflagration in the form of this gross material world to approach the great soul, on whose mental field the nectarious shower of equality pours down ?

18

When the soul [person] fairly distinguishes itself as quite separate from all earthly objects, there is awakened the sense of equality which is inaccessible even to the lords of heavens

19

They are quite successful who have manifested the high flame of calm equality in the terrible wild forest of passions, well preserved by the lion of delusion (मोह).

20

That, beings though possessed of natural antipathy are quite pacified at the sight of the great is the charm of the force of equanimity This is the supreme magnificence of the Supreme Soul

२१

अनिष्टभावाइअभावणाओ

महेसिणा बारह भाविआओ ।

विभावणा ताण ममत्तरूव-

तमप्पणासे समया फुरेइ ॥

२२

वेहो न निच्चो विहवो न निच्चो

भोगा न निच्चा विसया न निच्चा ।

विणस्सरो एस समो पवंचो

न किं पि अत्था-विसवो इहत्थि ॥

२३

नरेसरा चक्रधरा सुरेसरा

जोगीसरा वा भुवणत्तएसरा ।

सब्बे वि मच्चुस्स उर्वेति गोअरं

भवे इहं को सरणं सरीरिणो ? ॥

२४

दुक्खणि दुक्कम्मविवागकाले

दोअन्ति उग्गाणि तणूधरस्स ।

पटुप्पण को वि न तस्स ताणे,

मग्गोवदेसा सरणं तु सन्ता ॥

21

The light of equanimity flashes when the darkness of egoism or attachment is destroyed by means of contemplation of twelve mental reflections beginning with phenomenal evanescence, propounded by great sages

22

Anitya Dhāvanā -Body, wealth, enjoyments and objects of senses are all liable to destruction All the phenomenal world is transitory There is nothing here reliable

23

Asharana-Bhāvanā -When kings, paramount sovereigns, Indras, lordly Yogis and lords of the three worlds, are all inevitably doomed to destruction [are within the reach of death], then whose protection could be resorted to by embodied beings ?

24

At the time of the maturation of evil Karmic forces, terrible miseries befall embodied beings None is able to protect them The good—the sages are considered to be the refuge only on account of their showing a right path

२५

भवणवो जम्म-जराऽ-वसाण-

पाणीअपुण्णो सर-वाडवो अ ।

संमोह-आवत्त-विवत्ति-मच्छो

कुओ णु सोक्खं इह परिसम्मि ? ॥

२६

एगागिणो संति सया सरीरी

इहऽत्तमाणा भव-भीम-रण्णे ।

काऊण पावं सपरत्थमेगो

किलिस्सए पेच्च बहुं अताणो ॥

२७

विलक्खणो बाहिर-विस्स-विस्सा

सच्चिम्महाणंदमओ खु अप्पा ।

इणं सरीरं फुडमन्नमप्पा

को णव्वए ता भुवणे अणन्नो ? ॥

२८

मला सर्वतो नवहि सपव

देरेहि काओ असुइस्स गेहं ।

को तस्स मोहो अथिरस्स रोआऽ-

लयस्स अप्पाण-हिअं हणेज्जा ? ॥

25

Sansāra--Bhāvarā --The ocean of worldly existence is full of the waters in the form of birth, old age and death, and has the submarine fire in the form of cupid, whirlpool in the form of ignorance, and lishes, alligators, etc in the form of calamities In such a world [Sansāra] how can we look for happiness ?

26

Ekātva--Bhāvanā --The embodied souls come and go alone in this terrible forest of the phenomenal world In this revolutionary world the embodied beings, having committed sins for themselves and others, go alone to the other world and alone experience distress [as the fruit of their evil actions], being without any shelter

27

Anyatva Bhāvanā --The soul endowed with intelligence and eternal bliss is quite separate from all outward phenomenon When this body is evidently separate from the soul, what other thing is to be identified with this soul ?

28

Ashuchi Bhāvanā --This body, from which continually flows impurity through nine openings, is an abode of dirt Who may be indifferent to one's spiritual good by being attached to the body which is ephemeral and an abode of diseases ?

२९

ओआ मणो-वाणि-सरीरकम्मा

ते आसवा कम्मनिओअणेण ।

बंधन्ति कम्मं असुहा सुहाओ

जोगाउ देही असुहं सुहं हि ॥

३०

जहा जलं गेण्हइ जाणवतं

छिदेहि, कम्मं तह देहधारी ।

रंघेहि जोगेहि सुहासुहेहि

अस्सि थिप्प नित्थरणं न होइ ॥

३१

णिरोहणं जं पुण आसवाणं

स संवरो बुद्धइ कोविण्हिं ।

विहावणा आसव-संवरस्स

मणो भवोदासिदसो भवेइ ॥

३२

कम्मक्खओ कत्थइ निज्जरत्ति

दुहा सकामेअर-मेअओ सा ।

पागो हि कम्माण जहा फलाणं

सयं उवाया अवि निव्वलेइ ॥

29

Āsrava Bhāvanā--Yoga is here the activities of the mind, speech and body, and it being the channel of the influx of Karmic forces is designated Āsrava Embodied souls assimilate Karmic forces good or bad, according to their good or bad Yoga

30

As a vessel with holes admits water, so the embodied soul attracts good or evil actions [Karmas] through the holes in the form of good or evil Yogas As long as this Āsrava [channel of Karma] prevails, nobody gets out of this phenomenal world [Samsāra].

31

Samvara Bhāvanā--The learned call the stopping of this Āsrava—the channel of Karmic forces, Samvara The reflections of Āsrava and Samvara bring on indifferent attitude of mind to worldly affairs

32

Nirjarā Bhāvanā -The destruction of Karmic forces is called Nirjarā It is secured in two ways volitional or non-volitional they [Karmic forces] reach maturity of their own accord like the fruits on the trees or by the employment of expedients

३३

लोओ समग्गो जड-जीवपुण्णो
 जहा तहा तप्परिर्वितणं जं ।
 सा भावणा लोगविआरूवा
 मणोवसीकारफलप्पहाणा ॥

३४

सरीरिणो उद्धरिडं दुहाओ
 पवेइओ केरिसधम्ममग्गो ।
 लोअस्स लोगुत्तरपूस्सेहि
 ओ नेइ कल्लाणपयं जहत्यं ! ॥

३५

धम्मो खमा मद्दवमज्जवं च
 सोअं च सच्चं तव-संयमा य ।
 चाओ तहाअकिंचणया य बरहो
 इच्चेवमुत्तो दसहा सुहाय ॥

३६

कम्मे किलिङ्गे अबलीभवन्ते
 लद्धे वि ओग्गे नर-जम्मणम्मि ।
 जहत्यकल्लाणपहाणुकूला
 तत्तप्पईई बहुदुल्लहत्ता ॥

33

Loka -Bhāvanā —Reflection on the world full of animate and inanimate objects [as it appears to be or it is], is Loka--Bhāvanā Such meditation is highly conducive to the subjugation of mind

34

Dharma--Bhāvanā —The Supreme Sages have propounded the grand truth [Dharma] for the extrication of embodied beings from miseries, which [the grand truth--Dharma] leads to the real welfare

35

Dharma is said to be tenfold --forbearance, tenderness, candour, purity, truth, austerity, restraint, renunciation, propertylessness and celibacy This is the excellent path leading to happiness

36

Bodhi-Bhāvanā --This glorious human birth is secured when the severe Karmic forces are weakened Even then it is very difficult to obtain the real power of discrimination [Bodhi-Ratna] which is the first instrument of the achievement of real welfare

३७

एआरिसीहिं खलु भावणार्हिं
 सुवासिअंतकरणो मुमुक्खू ।
 ममत्तथूणावहरिज्जमाणं
 संरक्खिउं सकइ सम्म-लच्छि ॥

३८

समत्तमालंबिअ ज्ञाणमाचरे
 सम्मं विणा तत्थ कए विडंबणा ।
 ज्ञाणं समायाइ जहा जहुअइ
 तथा तहऽप्पावरणं विलिज्जइ ॥

३९

ज्ञाणं समत्तेण विणा न होइ
 सम्मं न कोआसइ ज्ञाण-हीणं ।
 परोपरावेक्खणओ अमूणि
 संपाविरे उक्करिसं दुवे वि ॥

४०

अवि दारुणपावभारिणो
 परिवित्ता सुहजोगसाहणे ।
 परमं समुवागया पयं
 सबलं कम्म-मलं पक्खालिउं ॥

37

The aspirant after emancipation whose heart is well scented with these reflections, becomes strong enough to preserve the glory of equanimity from being seized by a plunderer in the form of egoism

38

Concentration is well secured by resorting to equanimity which being absent meditation cannot be well accomplished, on the contrary the under-taking of meditation proves causing degradation The more the meditation progresses the more the Karmic forces enveloping the soul, are removed

39

Concentration is not attained without equanimity, and equanimity is not elevated without concentration Both being interdependent one renders the other steady and *vice versa*.

40

The embodied souls, though they were encumbered with heinous sins, attained, being turned to the path of auspicious yoga, to the highest state [final beatitude] by the washing off of all Karmic dirt

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-शुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

झाण-सामग्गी णाम पंचमं पयरणं
समत्तं ।

छट्टं पयरणं

ज्ञाण-सिद्धी ।

१

अप्पस्सरुव खलु माक्ख-तत्तं
 तं नऽप्पसुद्धीअ असिद्धयाप ।
 अप्पस्स सुद्धी अ कसाय-हाणं
 णज्जेअ तम्हा तहिमेव मुत्ती ॥

२

सुद्धो तवो अप्परइस्सरुवो
 तं नाणजोगं निगदंति सन्ता ।
 सन्वक्किमासाहणसज्जभूओ
 अणंतं निव्वुइ-कारणं सो ॥

३

न जा किआ उच्चदसं गयाणं
 आवस्सई सा ववहार-मग्गे ।
 गुणावहत्यि चि परंपराओ
 निव्वाण-संपाडगया अमूआ ॥

४

किआ अवंक्खिज्जइ अक्खलंती
 अघ्मासिणोचित्त-विसोहणन्थं ।
 आरुदजोगा उ महाणुमावा
 समप्पवाहे निरया भवंति ॥

1

The real nature of Soul is itself Moksha [Absolution], which is impossible in the absence of spiritual purification, which, in its turn, consists of passionlessness. Therefore, Moksha lies in passionlessness.

2

The meditative absorption in the nature of one's own Self is the pure and highest austerity [Tapa]. It is called by the wise the Jñāna-Yoga—the Yoga pertaining to knowledge. It is the only aim of all [religious] activities, and it is the direct means of final beatitude.

3

The performance of the daily religious ceremonies, which is not necessary for those who have reached the higher plane, is beneficial to those who are engaged in the ordinary course of life. The Karma-Yoga is thus a sure, though indirect, means of Perfection.

4

The careful performance of good actions [religious ceremonies] is necessary to a beginner for the sake of purifying his mind, but the high-souled ones, who have reached the plane of Yoga, enjoy the unshaken quietude in the spiritual plane.

५

भणो थिरीभावमुवागओ वि
 रओवला अत्ति चलीहवेइ ।
 उत्थंघए तं पुण सुप्पयत्ता
 अध्मासओ साहणजागरुओ ॥

६

लोलेसु लोलं खलु चित्तमंगं
 कज्जं परं निग्गहणं च तस्स ।
 तिन्नां अवञ्जिखज्जइ तत्थ जत्तो
 तयत्थमध्मासपरंण भव्वं ॥

७

समध्मसेउं सुहकम्मजोगं
 समुज्जलं ओ समयं पवन्नो ।
 सया उदासीणमणोदसस्स
 लेवावहो तस्स मवे न कम्मो ॥

८

पिअं समासाइअ मोअए णो
 न वऽपियअं पाविअ जूरय ओ ।
 स किंकीभूअहिंसीअगामो
 बान्हजोगो खलु वीअराओ ॥

5

The mind though steadily fixed, quickly loses its balance through the force of Rajas, but a wakeful student in the practice of Yoga, controls it by right efforts

6

Mind is the foremost of all fickle things To control it, being the most difficult thing, requires a very keen effort For this purpose one should be assiduous

7

The high-souled one, who after having properly practised the Karma-Yoga, develops the sublime sense of equality, is always indifferent [to the world] and so is not affected by his actions

8

The dispassionate one, who does neither take delight in the attainment of a cherished object nor does he feel sorrow on getting what is unpleasant, and who has enslaved all his senses, is said to have reached Yogihood

९

निष्भीइओ निच्चलनासिअग्ग-

दिट्ठी पसन्नाणण-पुंडरीओ ।

सिलिट्ठ-ओट्ठो अणफासमाणो

रया रएहिं विगयप्पमाओ ॥

१०

छिहाविमुक्को निअभूहणे वि

बहुत्तसंवेगसरोनिमग्गो ।

अमत्तकारुण्णनिही भवाओ

परंसुहो दट्ठ-पमोअओ अ ॥

११

एवंविहो निट्ठिअकम्मजोगो

समाहिअप्पा सिरिनाणजोगा ।

झाणे पवेसं कुणप सुघोर-

कम्माडवीडाहदवाणलम्मि ॥

(तीहिं विसेसर्यं)

१२

कुसील-नारी-पसु-संदवज्जं

ठाणं विवित्तं उवगम्ममच्छं ।

णाणासणाणं पि थिरं सुहं च

जमेव भासेज्ज तमासएज्ज ॥

9—10—11

The tranquil-minded sage who is free from fear, who has his eyes fixed on the tip of his nose, with his lotus-like face full of joy, with his both lips closed and with his teeth not touched, who is devoid of inertness who is quite indifferent to his body, who is merged in the lake of great Samvega [spiritual wisdom or a keen desire for spiritual emancipation], who is full of intensely sympathetic emotions, who is averse to the worldly enjoyments, who is an object of exquisite joy to the beholders, and who has completely practised the Karma-Yoga and has exalted his soul by Jñāna Yoga as well,—such a yogi enters the conflagration of contemplation burning the forest of terrible Karmic forces

12

A solitary place unfrequented by women, animals, impotent persons and men of low habits is necessary for proper meditation. That posture which he thinks to be steady and comfortable among the various postures, should be selected.

१३

ज्ञाणाय कालो वि मओ न को वि
 जस्सि समाही समओ स सस्सो ।
 थिओ निसण्णो सहओ वि ज्ञाया
 ज्ञापज्ज ज्ञाऊण निमाणुकुल्लं ॥

१४

ज्ञाणस्स सिद्धीअ वदंति विण्णा
 आवासयत्तं ददभावणानं ।
 मित्ति पमोअं करुणं उवेक्खं
 सुज्जेज्ज तं ज्ञाणमुवक्खडेइ ॥

१५

अप्याण-दिट्ठि पविकासिऊण
 देहिस्स सव्वस्स वि सव्व-लोप ।
 विसुद्धपेम्मा हिअ-चिन्तणं जं
 भासिज्जय सा विबुद्देहि मित्ती ॥

१६

गुणेहि धिप्पन्ति समुज्जलेहि
 जे के वि लोअस्मि महाणुभावा ।
 गुणेषु तेसिं बहुमाणभावो
 पमोअभावो परिवेइअब्बो ॥

13

There is no fixed time for concentration
That time is the best when mind is steadily
calm One may meditate, sitting, standing or
lying down That posture may be adopted, which
is suitable for concentration

14

The wise admit the necessity of firm thoughts
[Bhāvanās] for facilitating Dhyāna [meditation]
Bhāvanās are of four kinds --friendship, joyful-
ness, pity and impartiality These feelings
[Bhāvanās] should be cultivated, because they
strengthen contemplation

15

To cherish auspicious feelings for the
good of all the beings in the world that all
beings may be happy and none may do sinful
deeds, is called Maitri--Bhāvanā, which is really
awakened by the elevation of the spiritual view

16

The feelings of reverence for the virtues
of whatever persons shining by the excellence
of merits, is called the Pramoda—Bhāvanā

१७

दीणेसु दालिह-उवहुपसु
 लुक्केसु भीपसु किलेसिएसु ।
 विसी पढीआर-परायणा जा
 कारुणभावो परिकित्तिओ सा ॥

१८

चित्तेहि चित्तं भुवणं भवीहि
 विचित्तकम्मेरिअवित्तिपहि ।
 ददूण मज्झत्थगई उविक्षा,
 दुट्ठेसु दुट्ठायरणं किमत्थं ? ॥

१९

भवेइ ज्ञाणं धुवमा मुहुत्ता
 पगगसंपन्नयलक्खणं तं ।
 आणं अवायं च विवागतत्तं
 संठाणमालोअइ पत्थ जोगी ॥

२०

आलंबिऊणं पुरिसुत्तमाणं
 आणं अबाहं परिचित्तणं जं ।
 वत्थुस्सरुवस्स जइत्थरुवं
 आणाभिहं तं पवदंति ज्ञाणं ॥

17

The desire to lessen the miseries of those who are helpless, poverty--stricken, diseased, frightened and distressed is called the Karunā Bhāvanā

18

The wise ones assume indifferent attitude looking at the strange world full of beings varied on account of their diversified actions instigated by strange Karmic forces Of what use is evil action against the wicked ?

19

Dhyāna continues for one Muhurta [Forty-eight minutes] It is defined as the continuous unruffled meditation The Yogi in Dhyāna contemplates Ājñā, Apāya, Vipāka and Saṁsthāna

20

Ājñā-Dhyāna --To contemplate truth in its true nature by following the infallible injunction of Sages of spiritual eminence is called the Ājñā Dhyāna

२१

अज्झप्पमग्गेण विणा भवस्मि
 भमीअ अप्पाऽयमणंतकालं ।
 रागाइदोसेक्कवसीभवन्ता
 निरिति नावायमहाडवीओ ॥

२२

मोहंघयारंघलमाणसेण
 कयं न किं किं कलुसं मयाइ ? ।
 नरं तिरिच्छे नरयस्मि चांगं
 दुक्खं न किं किं उवगम्मए ह्य ? ॥

२३

गहीरसंसारदुइण्णवं मे
 कालो दुइंतस्स नओ समग्गो ।
 कस्साऽवराहो अवरस्स एत्थ ?
 अयं पमाओ मम बालिसस्स ! ॥

२४

बोहिं पि संपाडणिउं मइ च
 दुट्ठा मणोवायसरीर-जोना ।
 पज्जालिओ सोवरि धूमकेऊ !
 एत्थाअराही अवरो भवे को ? ॥

21

Vipāka--Dhyāna —This soul is wandering from time immemorial in this world-revolution, as it did not resort to the spiritual path Beings subject to passions such as attachment, hatred etc cannot themselves get out of the dense forest of distress

22

Ah ! what variety of sins have I not committed—I, whose mind is over-darkened by infatuation ? Oh ! what terrible miseries have I not undergone in the hell and in the animal and human lives ?

23

My whole time is totally wasted in being immersed in the deep ocean of the miseries of the world [Sansāra] Whose fault is it ? It is my own foolish self

24

Though I obtained the knowledge of reality, I caused the fire [of misery] to burn on my head through the evilness of the mind, speech and body Whom I can find fault with ! Surely I and I alone !

२५

साहीणमूए अवि मुत्तिमगो
 मोहा कओ मे सयमप्पपाओ । ।
 अडेज्ज भिक्खं जह लद्धरत्तो
 माक्खं सतंतं वि भमो तहेस ॥

२६

एवं हि रागाइमदूस्सणाहि
 जाया अवाया परिचिंतणीआ ।
 जहि उवाया अवि तप्पणामे
 झाणं विइज्जं नमवायणाम् ॥

२७

उदीरिओ कम्म-फलं विवागां
 सुहासुहनेण य सो दुमेओ ।
 दब्बाइजोगाउ अ चित्तन्नां
 नरीरिणो साऽणुहवं समेइ ॥

२८

आणंदसंपाडगदब्बजोगा
 सुहां, तयन्नां विवरीमदब्बा ।
 खेत्ते निवासा मुगिहाइअम्मि
 मुहो, तयन्नां पडिक्कलवेत्ते ॥

25

Though the path of absolution was at my disposal, yet I lowered my own soul through illusion ! Just as a man who has got a kingdom goes begging, so I wandered in this world, though absolution was within my reach !

26

In this manner the Dhyāna in which one meditates on the obstacles or difficulties arising from attachment and such other passions, and on the means to surmount them, is called Apāya Dhyāna

27

Vipāka [Maturation] is the result of Karma It is of two kinds, good and bad It is variously experienced by the embodied souls through its association with matter, space, time, disposition of mind and existence

28

The good Vipāka [maturation] of Karmic forces associated with matter [Dravya] is seen in having pleasant objects, and the bad Vipāka, in having unpleasant objects The good Vipāka associated with space is in the residence in comfortable houses etc , while the other Vipāka, in the residence in uncomfortable dwellings etc

२९

सुहे वसन्तपुष्पदिमि काले
 सुहो, तयन्नो विवरीभकाले ।
 पसाय-तोसाइअ-चित्तभावे
 सुहो, तयन्नो विवरीभभावे ॥

३०

सुदेव-मन्नाइअसम्भवेसु
 सुहो, तयन्नो अ परन्थ गेओ ।
 दत्ताइजोगा इअ चित्तरुवं
 चितेज्ज कम्मस्स फलं तिइज्जे ॥

३१

अप्पप्पइहं गयणं अणंता-
 णंतं अमुत्तं सयलाहिवाविं ।
 मज्झमि लोओ तह उद्ध-मज्झा-
 होभागओ जो तिजगस्सरुवो ॥

३२

आभंति एअस्स जहन्थरुवं
 आणे तयन्मासपरा चउत्थे ।
 भग्गाण संपज्जइ सुद्धधम्म-
 आणे ससंवेज्जमइदिअं सं ॥

29

The good Vipāka in connection with time is seen in having the pleasures of spring etc , while the bad one is the reverse of it The good Vipāka through mental emotions is the good feeling of the pleasure of mind, while the bad one is the reverse of it

30

The good Vipāka through the births is in the life as a happy god or a happy man etc , while the bad one is the reverse of it Thus are thought of the various results of the Karmic forces associated with Dravya and the others, in the third Dhyāna named Vipāka

31

The formless and endless ether is everywhere supported by its own self, in the middle of which is this region [Loka], whose three parts viz the upper, the lower and the middle are styled the upper Loka, the lower Loka and the middle Loka respectively

32

The subtle nature of the above-said world is thought in the fourth kind of Dhyāna In such a spiritual Dhyāna there is obtained happiness which is intuitional and beyond the domain of senses

३३

झाणप्पहावेण लहंति पेच्च
 महिड्ढिसालिं तिदिवं सुपुण्णा ।
 पुणो निजम्मं उवगम्म चाहं
 जोगस्स मग्गे पगइं कुणंति ॥

३४

निसुट्ठकोद्वा लुअमाण-लोहा
 पलोट्टमोद्वा पडुजोग-बोहा ।
 अकामखोद्वा कयचित्तरोहा
 भवंति ते साहिअअप्पसोद्वा ॥

३५

झाणं सुक्कं तओ ते परममुवगया पुण्णपुण्णोज्जलत्ता
 पुण्णज्जोइं समग्गावरणखवणओ केवलण्णाणमैति ।
 धम्मं नीसेसदुक्खप्पसमणपवणं पुण्ण-पुण्णं दिसन्ते
 पुण्णाऊ जंति पुण्णा परममयपयं सच्चिआणंदरूवं ॥

३६

अस्सच्छदप्पणसमा भवचक्कवट्टिणो
 जो अप्पसोहणपरो स हवेइ ईसरो ।
 मोद्वाकुलो भमइ, मोहखपण निम्मलो
 ईसत्तणेण पयडीहवण सरूवओ ॥

33

Through the power of Dhyāna highly meritorious persons habituated to spiritual Dhyāna, obtain heaven full of very great prosperity, in the next world They are again born in a noble family and progress further on the path of Yoga

34

Those high-souled persons who are highly conversant with Yoga, progressing further on the path of Yoga, eradicate all passions—anger, arrogance, greed, attachment and infatuation, and getting complete mastery over their mind, achieve the full purity of soul

35

Those then attain the supreme Shukla-Dhyāna, and annihilate all the destructive Karmic forces and being perfectly pure, acquire Kevala-Jñāna—the climax of the elevation of knowledge And then they preach to the world Dharma [the truth] which shows the path of the subsidence of all miseries, and after phenomenal death those Perfect Souls attain the highest status of Sat-Chit-Ananda

36

Beings wandering in Sansāra, are like a dirty mirror Among them the soul which endeavours to purify itself, having attained perfect purity, acquires the status of God The soul, when ensnared by illusion, wanders in Sansāra, and when relieved from it, is God

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
सुणिनायविजय-विरइए

अज्झत्ततत्तालोए

ज्ञाण-सिद्धी णाम छट्ठं पयरणं
समत्तं ।

सत्तमं पयरणं

जोगस्सेणी ।

१

माणसवित्तिनिरोहं

संपण्णाएअरंहि मेएहिं ।

जोगं वदंति विण्णा

झाणविसेसो इहं पढमो ॥

२

वित्तिक्खयस्सरूवां

वीओ णेओ, मणस्स वित्तीओ ।

सव्वा झिज्जंति तथा

केवलणार्णं पयासेइ ॥

३

देहस्स य वित्तीओ

जया निरुद्धा भवंति तक्कालो ।

जोगो भिज्जइ णेवाऽ-

संपण्णाया सिवहारं ॥

४

अञ्जप्पं भावणा झाणं

समया वित्तिसंखओ ।

इच्छेवं पि महप्पाणो

अक्खसी जोगपडइ ॥

1-2 3

Restraining the functions of the mind is called Yoga by those well-versed in the Yoga philosophy. The Yoga is twofold -- Samprajnāta & Asamprajnāta. The former is a particular kind of Dhyāna. The Asamprajnāta Samādhi is characterized by the destruction of the functions of the mind. When all the functions of the mind cease, the Knowledge of the Absolute--Kevala Jñāna arises. That Yoga in which the functions of the body cease, is also not different from the Asamprajnāta Yoga, and is also the entrance of Absolution.

4

Those who are adept in Yoga, have also laid down five kinds of Yoga -- Adhyātma [spiritual inclination], Bhāvanā [Reflection], Dhyāna [Meditation], Samatā [Equanimity] and Vṛttikṣaya [Eradication of the functions of the mind].

૫

इच्छा य सत्थं च समत्थया य
 इत्थं पि जोगस्स भणीअ मेआ ।
 अज्जो सुबोद्धस्स पमाइणो वि
 जो धम्मकम्मायरणाहिलासो ॥

૬

विसुद्धसद्धस्स सुणाणिणो अ
 पमायवज्जस्स जहस्ससत्ति ।
 जो धम्मजोगो वयणाणुसारी
 स सत्थजोगो निगदिज्જઈअ ॥

૭

ईयम्मि जोगे पढुयं गयस्स
 सत्थाऽपसज्झाणुभवगेगम्मो ।
 उदेइ जो अप्पसमत्थयाप
 सामत्थजोगो परिभासिओ सो ॥

૮

न सिद्धिसंपाडणहेउमेआ
 सव्वे वि सत्था उवलम्भबोद्धा ।
 सव्वण્णુઆ તો રહરા હવેજ્જા
 ના 'પાઈમ'ણ્ણાણગઓ સ જોગો ॥

5

Ichhāyoga, Shāstrāyoga and Sāmarthyayoga are also divisions of Yoga. The first of these is Ichhāyoga where one though knowing well and already desirous of performing religious practices, is lazy [The desire of advancing on the way to spiritual good is Ichhāyoga]

6

It is called Shāstrayoga where the degree of right belief and that of right knowledge are higher than what it is in the Ichhā yoga, and where laziness is destroyed and where the practice of religious ceremonies is in conformity with sacred scriptures according to one's capacity

7

The wise persons call it Sāmarthyayoga which, perceptible only to such intuitional perception as is unattainable even with scriptural knowledge, is achieved by his pre-eminent spiritual exercises by the great sage conversant with the practice of Yoga through scriptures.

8

All the special means for the achievement of Perfection are not capable of cognition through scriptures. If it be so, Omniscience can be obtained by the studies of scriptures only, but it is otherwise. So this Sāmarthyayoga is connected with intuitional knowledge [Prātibha-jñāna].

९

तं पाइभं केवलणाण-भाणु-

पुब्बावगासं अरुणोदयाभं ।

‘रिअंभरा’, ‘तारय’ एवमाइ-

नामाणि तस्सि अवरे वयंति ॥

१०

संनसरूवो अयमत्थि जोगो

स धम्म-जोगेहि भवे दुमेओ ।

तेसुं च अज्जो खवगावलित्थे

सेलेसिमायस्स दसं बिइज्जो ॥

११

अप्पा समासाइअ जोगमज्जं

अणंतय फोरइ अप्पविज्जं ।

इंतूण भोहावरणंतराया

सज्जो सिआ केवलनाणसाली ॥

१२

परो अजोगो वि मणोवयंग-

वावाररोहा परिपुण्णयाय ।

महोदणं सह जोअणेण

जोगो भवंभोनिहिरोहरूवो ॥

9

The morning light precedes the rise of the sun in the morning, similarly Prātibha-Jñāna [the intuitional divine knowledge] precedes the absolute Knowledge [Kevalajñāna] Other Yogis even designate this knowledge as 'Ritambharā' [holding to the truth] or 'Tāraka' [spiritual clearness]

10

This Yoga is also known as Sannyāsa Yoga. It is of two kinds Dharma-Sannyāsa and Yoga-Sannyāsa. The first of these is practised in the state of Kshapaka-Shreni [the eradivative route], and the other, in the state of Shaleshi [rock-like firmness]

11

Having attained the first [i.e. Dharma-Sannyās] Yoga, the soul manifests its infinite power, and having destroyed all the destructive karmas [Moha, Jñāna-Darshana-āvarana and Antarāya] at once becomes divine soul endowed with infinite Knowledge-Kevala-jñāna--becomes the embodied god omniscient or omnipotent

12

The second Yoga, i.e. Yoga-Sannyāsa is not any meditation, but it is such a state or an effort where all the functions of mind, speech and body are stopped in every way. So it is Ayoga on account of the stopping of all movements inner or outer. It is also called Yoga, because it leads on to the state of Absolute Freedom. This Yoga is the shore of the ocean of worldly existence.

१३

जोगा इमा तक्खणओ अकम्मी-

सन्तो सिवं पावइ मुक्कदेहो ।

सेसाणि कम्माणि हि केषलम्मि

लद्धे, खण्णेणैव विणासयसो ॥

१४

हेट्ठत्थिअं लाउफल जलम्मि

उब्भं जहा गच्छइ लेवणासे ।

उब्भं तहा गच्छइ सब्बकम्म-

लेवप्पणासा विमलो परप्पा ॥

१५

अयं सद्दावो वि मओ बुद्धानं

जं जाइ कम्मावगमम्मि उब्भं ।

उब्भं वयंतो अवचिट्ठय सो

खण्णेण लोअग्गपय परप्पा ॥

१६

तओ अहो एइ न गारवस्साऽ-

भावा, न यऽग्गे अणुवग्गाहत्ता ।

अपेरगत्ताहि न वा तिरिच्छि

लोअस्स अग्गे अ थियो भवे तो ॥

13

This Yoga is acquired at the last moment of life by the Omniscient By means of this Yoga being in a moment destitute of all Karmas the soul relieved from the body, attains absolute freedom The Karmic forces, which remain at the time of the attainment of Omniscience, [Kevalajnāna], are completely destroyed in a moment under this Yoga

14

As the gourd which stands firm at the bottom of water, floats on the water when the dirt with which it is besmeared is cleared off, so the perfectly purified soul goes up when the plastering of moral impurity of all Karmic forces is destroyed

15

It is the nature of the soul to go up when it is free from all Karmic forces The ascending Supreme Soul at once reaches and abides in the topmost part of Loka

16

Thus the superior spirit does not descend from this plain owing to the absence of heaviness or weight It does not ascend higher for the want of auxiliary motion. It does not progress forward in an oblique direction without being assisted by initial velocity, consequently its proper abode is at the top of the phenomenal world

१७

महेसरा ते परमेसरा ते
 सयंभुणो ते पुरिसुत्तमा ते ।
 पिआमहा ते परमेद्धिणो ते
 तहागया ते सुगया सिवा ते ॥

१८

स ईसरो हे सुहभागधेआ !
 मे माणसे होज्जउ हंसकप्पो ! ।
 अमू उवाओ परमण्णलाहे
 महत्तपुण्णो परिवेइअव्वो ॥

१९

आलंबणं भवइ जारिसमेरिसी खु
 संपज्जय परिणई इअ सव्वणायं ।
 आलंबणं परमनिम्मलवीअरागो
 चे वेप्पय नणु तया किमवेक्खणिज्जं ? ॥

17

These Perfect Souls are Maheshvaras,
Parameshvaras, Svayambhus, Purushottamas,
Pitāmahas, Parameshihis, Tathāgatas, Sugatas
and Shivas

18

O good lucky persons ! let this divine
Lord be seated as a swan on your lotus-like
heart, or let Him enlighten your heart like the
sun Keep this constantly before your mind
that this is the essential means for the attain-
ment of the Supreme Spirit

19

It is within the cognizance of all that
the soul takes within itself the form or
impressions of the objects meditated upon
What desires remain [unsatisfied] when the
dispassionate Supreme Spirit, perfectly unsulli-
ed is resorted to ?

इय

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

जोगस्सेणी णाम सत्तमं पयरणं
समत्तं ।

अद्वयं परमं

अंतिम-सिद्धि ।

१.

अणंतसत्ती खलु एस चेअणो
 पवेइउं तं जयए महोदओ ।
 सव्वं पयासेइ तहिं पयासिए
 सव्वं तमिस्सं अपयासिए तहिं ॥

२.

मोहप्पणासेण य तप्पयासणं
 मोहप्पणासो विअतत्त-चित्ताणा ।
 चित्तेज्ज-को हं भव-संगमो अको
 जगं किमेअं किमिणं सुहासुहं ॥

३

तत्तावबोहप्पभवस्स जस्स
 विआरणस्सऽव्वमसणं न अत्थि ।
 जायाणुजायस्स पिहज्जणस्स
 न तस्स वेरग्गमुदेइ साहुं ॥

४

न साहुवेरग्गविचज्जिअत्ते
 कल्लाण-मग्गे हवए पवेसी ।
 एवं स होज्जा विहलो निजम्मो
 विआरणं तेण समव्वमसेड ॥

1

This spirit is the receptacle of limitless powers. Only the fortunate one endeavours to realize it. When this spirit shines, all the objects are illumined and when it does not, all the objects are enveloped in darkness.

2

The soul shines when infatuation is totally destroyed. The destruction of infatuation results from the reflection of Truth [Tattvas]. One should think of, who I am, why this worldly existence or wandering in Sansāra is, what happiness and misery are and what this phenomenal expansion is.

3

True renunciation does not arise in an ordinary man who is a mere imitator and who is not accustomed to reflection, the cause of developing the knowledge of Truth.

4

And no one can enter the path of absolution without real renunciation. Thus human life would be wasted. So one should be devoted to maintaining good thoughts [Bhāvanās].

५

एकस्सहावा न हि सब्बलोआ
 विचित्तकम्माणुगमा भमंता ।
 आडस्स-धी-सत्तिविचित्तयाए
 न मग्गमेगं अरिहंति सब्बे ॥

६

समग्गसामग्गणुकूलया वि
 सब्बाण देहीण न संभवेइ ।
 भवंति सब्बे अरिहा न तम्हा
 सामन्नओ जोगपद्दाहिरोहे ॥

७

कुज्जा जद्दासत्ति तद्दावि णूणं
 कायव्वमप्पुन्नइमावहंतं ।
 मग्गे पयाणे सणिअ पि ठाणं
 चिरा वि पाचिज्जइ पावणिज्जं ॥

८

चित्तस्स दोसा अवनेउमेष
 धम्मस्स सत्थाणि निओइआणि ।
 कुज्जा अओ कारणओ जहत्थं
 किआविहि निम्मल-भावणाए ॥

5

All people wandering [in this world] by their varied Karmic forces are of diversified natures. On account of the diversity in age, intellect and power, all persons do not deserve to act in one and the same way.

6

It is impossible to conceive that all embodied beings can command facility with regard to preparatory means. So all do not become equally fit to practise Yoga.

7

Yet one should indeed strive to exalt one's soul according to one's abilities. One, though moving slowly on the right path, reaches the goal surely even after a long time.

९

Religious scriptures have been propounded for the sake of the removal of mental impurities. So keeping this object in view, one should perform the rituals with unsullied mind.

९

धम्मस्स तत्तं हिमयस्स सुद्धी
 तयत्थमेवऽत्थि अ कम्मकंडं ।
 विसोहणं होइ मणस्स जा ता
 किआविद्धी पावइ सत्थयत्तं ॥

१०

नाणापयारा अवि कम्मजोगा
 साहेति सुद्धि जइ माणसस्स ।
 सव्वे वि जेआ उवओणिणो ते
 तव्वमेअमेत्ता कलहो न जुत्तो ॥

११

णाणाविद्धा कम्मविहो पणीआ
 जेआ अमू माणस-सोहणाय ।
 एगस्स सज्जस्स हि साहणाइं
 बहूणि, का तत्थ विरोह-वत्ता ? ॥

१२

विमोहघायावरणाऽऽउलमि
 वीसुं असन्ते भव-वक्कवाले ।
 लद्धिज्जण कम्म-बलेण सव्वं
 सुदुल्लहत्तं पुण अप्प-संअं ॥

9

Indeed, Dharma is said to be the purity of mind, for the sake of which alone religious rites are meant to be performed. The fruitfulness of actions is in proportion to the purification of mind.

10

Religious rites and ceremonies, even though of different kinds, should be considered to be useful if they are directed towards the purification of mind. It is not meet to dispute with regard to their diversity.

11

All religious rites and ceremonies have been propounded for the purification of mind. And as there are various means for one and the same end, their diversity is not objectionable.

12

In the phenomenal world, which is everywhere full of illusive and disturbing atmosphere, everything can be attained by activity, but the spiritual good, the most difficult of attainment, requires very great efforts.

१३

देहस्स रोगाऽऽहि-उवाहि-तावा
 विणासिणो अज्ज सुवे व अस्स ।
 कय अघम्मायरणं चरे को ?
 जं पेच्च पाढेइ किलेस-कूवं ॥

१४

उन्विगमंतकरणं जईअं
 संसारदावाणल-संकिलेसा ।
 अमू भवं जागरिओ सुतिण्हं
 कसाय-मारा निअ-एक्खणम्मि ॥

१५

मणस्स जेआ हि जगस्स जेआ
 सन्वा रमा तच्चलणे लुढंति ।
 न दुगाई नावि अ दूहवत्तं
 अन्नत्थ हन्दिन्दियदासमावा ॥

१६

धम्मो अहिंसा-तव-संजमत्ति
 तं सेवमाणं अणपाव-छाहिं ।
 पा-वीढओ ओअरिउं हरी वि
 पवंदिरे पा-वडणेण सत्तं ॥

13

For the sake of this body which is to be destroyed to-day or tomorrow owing to the distress of various kinds of diseases, agonies and disturbances who would commit unrighteous actions which hurld down the doer into the obyse of misery in the next world

14

He who is really disgusted with the torments of the conflagration of Sansāra, should be wakeful with all his might to protect himself from the blows of passions

15

He who is the conqueror of his mind is the conqueror of the world The riches of the world roll at his feet The servitude to senses is the only way to degradation or misfortune

16

The nature of Dharma lies in non-injury, austerity and restraint Even Indras coming down from the foot-seat of their throne, fall at the holy feet of the saint and bow to him who adhering to the above-said Dharma, has rendered himself beyond the reach of even the shadow of sin

१७

सीलं हणंता मइलायरेहिं
 नांगं परं कितु सुवं पि भग्गं ।
 मलति, एआरिसलोलचित्ता
 सजीवणं सन्तमसे खिवन्ति ॥

१८

असत्थयं रुन्धिउमेहमाणं
 णिल्लूरिउं माणसिइ गिलाणि ।
 तद्वा सिलोभं परिओ दुमेउं
 बंभव्वयं अत्थि अमोह-सत्ति ॥

१९

दुहाणुपायस्स विघायणत्थं
 अंतप्पसायस्स य साहणत्थं ।
 माह्व सुसीलायरणावलंबो
 अखंडधीरेण मणोबलेण ॥

२०

चित्तचित्ता सयला मणूसा
 दुहं सयं कस्स निवेश्जणं ।
 संनिं समीहेसि महाणुभाष !
 सयं सि सक्को, भव सावलंबी ! ॥

17

Those who destroy the virtue of Brahmacharya by their misbehaviour, not only ruin their body, but their fortune also. Such fickle-minded persons throw their life in terrible darkness.

18

To cure physical restlessness, to dispel mental dejection and to restore reputation the observance of Brahmacharya is the most unfailing power.

19

For the removal of calamities and for securing mental serenity it is necessary to observe the vow of Brahmacharya with the uninterrupted firmness of mind.

20

All men are overtaken by anxiety. Before whom do you wish to tell your sorrowful tale of misery for redress? Depend upon yourself! You are yourself possessed of ability.

२१

आसज्ज मग्गं सयमेव वक्कं
 सरीरधारी दुहिआ भवंति ।
 निक्कंटया मज्झिमपट्ठई उ
 सथा सयायारपरायणत्तं ॥

२२

असण्हपण्णो वि चरित्तसाली
 पुण्णो अ धन्नो अ सुभागधेओ ।
 भयस्सइस्सावि मईअ पाडि-
 प्फद्धी वि हीणो न सयायरो चे ॥

२३

सुद्धी दलिदो वि सतोसभावा
 दुद्धी नरिदो वि अतोसभावा ।
 सुक्खं च दुक्खं च अहत्थयाए
 तोसे अतोसे अ मणस्स अत्थि ॥

२४

मणप्पसाओ हि सुहस्स लक्खणं
 मणप्पसाओ पुण दुक्ख-लक्खणं ।
 सयायरो एव सुहस्स कुञ्चिआ
 फोरेज्ज ठीणं तहि अण-वीरिअं ॥

21

By the deviation from the right path,
embodied beings themselves invite misery
The unobstructed general way to happiness is
to live always a righteous life

22

A man of good character though knowing
little or wanting in intellectual power, is pious,
fortunate and blessed, while one of misconduct
though a rival to Brihaspati in his brilliancy
of talent, is of a low position or of a mean type

23

Even a poor man is happy by his content-
ment, while even a king is unhappy by
his covetousness Really speaking contentment
is the origin of happiness and covetousness,
of misery

24

The comfort of the mind and its uneasiness
are the characteristics of happiness and misery
respectively The only key to happiness is
good conduct, for constantly adhering to which
one should make one's strength able or forceful.

२५

उस्सेअफुल्लीभविउं न जुत्तं
 थुणेज्ज चे तुं कइवाहलोभा ।
 सकाल-निंदा खलु संग्रराय-
 चला विचित्तो हि जगस्सहावो ॥

२६

असूअ-इड्ढो अहिमाण-इड्ढो
 परत्थ लोहाऽऽदिअनिट्ठलत्तो ।
 इण्णो वि दुक्खं जिअए विमूढो
 आदत्त-सस्सेअउदकभंसो ॥

२७

सक्को भवं चे न परोवयारो
 परावयारं तु न जाउ कुज्जा ।
 धम्मकिआए जइ णो पउत्ती
 नाधम्मकम्मायरणं तु कुज्जा ॥

२८

हिंसाइअं विस्सुअमं व पावं
 पवत्तणं तन्थ न चे करेज्जा ।
 होज्जा सया मज्झिममग्गो वि
 नाट्टे वि संसिज्जाअ अप्प-सेअं ॥

25

It is not proper for you to boast or to be puffed up with pride, if some eulogize you Honour and dishonour are fleeting as the colours of evening The nature of the world is indeed strange

26

Even a rich man if he be burning with jealousy, stinged by arrogance, cruel to others out of greed--if he be thus dull-witted, lives a miserable life Such a man, indeed strives to destroy his auspicious future

27

Never mind if a man cannot oblige others but he should not do nor tend to do ill to others If a person cannot perform the special religious rites, he should at least refrain from committing unrighteous deeds

28

Injury and the like are well-known as sins If a person does not commit them and constantly adheres to the path of morality, even then he is sure to accomplish his spiritual welfare

२९

पामाणिअत्तं ववहारसुद्धी
 ओचिच्चओ संयमणं च जस्स ।
 सजीवणं सो सुहिअ करेइ
 मोक्खस्स कप्पेज्ज य विस्सबंधू ॥

३०

जापइ अज्झप्पिअजीवणस्स
 पारंभणं नायपरायणत्ता ।
 मग्गाणुसारित्त-गुणेषु विण्णा
 ठावीअ आइस्मि गुणं तमेव ॥

३१

सद्धाणहीणो चि परोक्खतत्ते
 जिण्णासुबुद्धी गुणपक्खवाइ
 भवं सयायारपरायणो चे
 कल्लाणभूमिं नियमेण गामी ॥

३२

दोजन्नजोगो अइ अत्थिअत्ते
 तमत्थिअत्तं खलु नाममत्तं ।
 दोजन्नपुण्णा चरमत्थिअत्ता
 सोजन्नपुण्णं बहु नत्थिअत्तं ॥

29

He who is possessed of honesty, purity in dealings and proper restraint, makes his life happy, and being a friend of the universe [all the beings of the world], he becomes fit for Moksha

30

Spiritual life begins with moral purity, which is laid down by the wise at first among the virtues leading to the right path--Mārgānusaāri Gunas

31

A person, even if he does not believe in things imperceptible to senses [Paroksha Tattvas such as soul, rebirth etc], but is desirous of knowing the truth, is an admirer of the virtues of others and is intent upon observing a virtuous life, will surely be blessed with spiritual welfare

32

That theism is only nominal which is accompanied by wicked conduct Atheism endowed with meritorious conduct is far better than theism conjoined with wicked conduct

३३

न संपदायंतरकारणेण

कुज्जा मणं संकुचिअं परत्थ ।

सब्बे हि भत्ता परमेसरस्स

परोपरं होज्जइ भाउभावी ॥

३४

न निच्छिअं किचण कम्मकंडं

न निच्छिअं कं पि अ सपदायं ।

मोक्खस्स लाहाय वदंति संता

तल्लाहमूलं तु समत्तणे ष्च ॥

३५

कसायनिग्घायणकम्मसीला

चारित्तसंसोहणदिण्णचित्ता ।

महासया कत्थ वि संपदाए

निस्संसयं मुत्तिदसं लहंति ॥

३६

धम्मस्स तत्तं परमत्थभूअं

वदंति सब्बे समभावविप्पिं ।

अपज्ज ओ तत्थ सिवं स गामी

जुत्तं न धम्मंतरवेमणस्सं ॥

33

One should not be provincial to others owing to their following another sect or religion. As all are devoted to God, we should cherish brotherly attitude to one another.

34

For the attainment of Absolution there is fixed neither some special mode of rites or ceremonies nor some special sect or religion but the source of its attainment lies in spiritual tranquillity or equanimity only.

35

Persons belonging to any sect or religion, if they are devoted to annihilate their passions and to purify their conduct, undoubtedly obtain final emancipation.

36

The real or essential principle of Dharma is unanimously admitted to be spiritual tranquillity. He who strives for it will be liberated. So it is improper to be adverse to other sects.

३७

णाणस्स साहा इह भिन्न-भिन्ना
 चारित्त-तत्तं पुण एकमेव ।
 तमेव णाणस्स फलं विधेअं
 न धम्ममेण विसमो हवेज्ज ॥

३८

बुद्धेज्ज सम्मेण परो न रोसा
 वरेण वेरं समुवेइ बुडिढ ।
 बलं हि सिट्ठं भुवणम्मि पेम्मं
 परप्पबोहे वि अ सूवओग्गि ॥

३९

अञ्जुत्तवायस्स विसोद्धणं पि
 अरत्त-दिट्ठेण मणेण कुज्जा ।
 समस्सहावा हि महाणुभावा
 सच्चत्थ, कि णाम मयंतरेसु? ॥

४०

कसायओ पाडइ संपदाय-
 भत्तो वि अप्पाणमहोगईए ।
 असंपदाओ वि कसायरोहा
 अप्पाण-मेअं वरिअं सिरेइ ॥

37

There are various systems of philosophy, but the fundamental principle of all these is one and that is character, and this is the necessary consequence of knowledge. It is improper to have a perverse attitude towards other sects.

38

It is probable to make others understand with courteousness, but not with anger or impudence. Hostility is excited by hostility. In the whole world, love is the best of all powers. Even in enlightening others it is very useful.

39

Even the refutation of unreasonable arguments should be carried on without partiality and hatred. The high-minded are everywhere equanimous, then what to say of their being equable towards other sects.

40

A person who is subdued by passions, even though adhering to his religion, degrades his life, while a person who has subdued his passions, in spite of his not following any special sect, secures the high blessing of his soul.

४१

धम्मे इणं पावयणं समाणं
 गंथाण वा आयरिमाण वा वि ।
 धम्मस्स सिद्धी चरिअस्स सोहे
 किआपबंधेहि वि नेहरा उ ॥

४२

भवंति सुहा वि चरित्तवन्ता
 तद्वा दुआई वि चरित्तहीणा ।
 पइट्ठिओ को वि न जाइमेत्ता
 गुणा गुणीसुं हि भवन्ति पुज्जा ॥

४३

मणोजपणं जइणो हवेइ
 बम्हो पुणो बम्हविकासणेण ।
 खया य ताणेण भवेज्ज सत्तो
 कायव्वकम्मे मणणा मणूसो ॥

४४

चित्तेज्ज ज्ञेअं नर-जीवणस्स
 तस्सारभूआ न हु अत्थ-कामा ।
 होत्ता थिरो निम्मल-आयरम्मि
 कुज्जा निअं अन्नहिअण्णयट्ठं ॥

41

All scriptures and preceptors are at one with regard to the definition of Dharma. Dharma lies in the purification of conduct, otherwise, the religious rites prove fruitless

42

Even among the classes which are said to be low, there may be persons of good conduct, while even among the Brāhmanas there may be some who are of bad behaviour. None can be considered to be superior or worthy of respect simply on account of one's birth or caste. Really speaking it is the virtues that are the object of reverence

43

One becomes a Jaina by control over the mind, a Brāhmana, through the elevation of spiritual knowledge, a Kshatriya, by protecting others from danger and afflictions, and a Manushya, by the consideration of real duties

44

The aim of human life should be rightly considered. Wealth and enjoyment [Artha and Kāma] are not its ideals. Being steady in good conduct one should make oneself beneficent to others

४५

सग्गो वि दुक्खालयमामयाविणो
 निरामओ पण्ण-गिहे वि खेलइ ।
 आरुग्गमज्जं पुरिसन्थसाहणं
 तं रक्खिउं संयमओ अ सकइ ॥

४६

सच्छं जलं सुद्धसमीरणं च
 सुसंगई सत्तिअभोअणं च ।
 सच्छत्तजोगो सुइवायणं च
 आरुगल्लाहाय परिस्समो अ ॥

४७

पच्चूह-संपत्थणमीसरस्स
 कल्लाणभूअं सइ संविधेअं ।
 झाऊण सेज्जा-समए वि सम्मं
 पसन्न—अंतकरणो सुवज्ज ॥

४८

चक्कहुगेणं सयहो चलेइ
 जहा तहा णाणकिआजुगेणं ।
 अम्हाण अप्पा पणई करेइ
 एमंव सच्छो मउरो व होइ ॥

45

To the diseased even heaven is an abode of misery, while the healthy sports gaily even in a cottage of leaves Health is highly helpful in human activities, and its acquisition and protection depend upon self-restraint

46

Pure water and air, good company, simple and wholesome [Sāttvika] food, cleanliness, reading good books and proper labour--these are the means essential for health

47

Daily pray to God in the morning, and also at the bed-time remember Him, concentrate your mind on Him, and then with good thoughts and joyful emotion, fall into sleep !

48

As a vehicle moves by the co operation of two wheels, so our soul can be elevated by the conjunction of knowledge and practice. This is the very way through which the soul becomes purified like a unsullied mirror.

४९.

न देव्यबाया वह तुं दइअं
 उत्थारओ फोरसु वीरिअं ते ।
 अल्लेरभूअं सभलत्तणं तं
 पावेहिसे दारिअ विग्घसिअं ॥

५०

नवीणविण्णाणचमक्कयाणं
 न मोक्खसत्थेसु विणा विचेआ ।
 चित्तप्पओगा बहवो हवेजा
 जुत्तो न अञ्जण-पहो तु हाउं ॥

५१.

जडे वि सत्ती भणिआ अणंता
 एवं च चित्ता बहवां पओगा ।
 मुक्कोसलेहिं अरिहंति होउं
 जुत्ता तओ किं जइमोहलीला ? ॥

५२

नाऽऽविक्किईणं सवमक्किईणं
 सीमऽन्थि लोप जइ मुप्पओत्ता ।
 परंतु वाहम्मइ कम्म-सिट्ठी
 न तेण संसुसइ नावि मोक्खो ॥

49

Do not be coward by resorting to fatalism, awaken your spirit by zeal, and so you will surely obtain wonderful successfulness, eradicating all obstacles

50

Those, who are wonderstruck at the miraculous success of scientific experiments, should not look askance at the scriptures of absolute freedom May the various experiments flourish, but the spiritual path should not be abandoned

51

Even the inanimate objects are believed to possess endless powers Thus wonderful events may take place by well-devised experiments But then it is not proper to be ensnared in the sportive illusion of the materialism

52

If the scientist be clever, then, there is no end to wonder-working in this world, but the existence of the Kārmic forces and Absolution is not affected by it

५३

अस्सि महामोहग-विस्सचक्के
 होऊण मोह्वाऽऽगरिसाउ दूरे ।
 सएव भव्वं सपरोवयारि-
 कायव्वसंसाहणनप्परेणं ॥

५४

संसारवासम्मि निवासिणो वि
 वसाइ कत्थावि महाणुभावा ।
 न वीसरेज्जा खलु सज्झविन्दुं
 आयाऽऽहिमुक्खं हि रहस्समंते ॥

५५

तएवं संखित्तं गदिअमिदमज्झप्पविसए
 मए अप्पण्णेणं पि निअहिअसंसाहणकए ।
 समालोपहिन्ते स-हिअ-स-यणा अप्पमवि णं
 पयुद्धे तो कस्सिचण मम कयत्थत्तमहिअं ॥

53

This world is strangely attractive. Keep aloof from its infatuating attractions, and be devoted to actions beneficent to others as well as to your own soul !

54

Though living in Saṁsāra, men should not forget the aim and end of life under any circumstances. In the end, disposition to the soul is the secret or quintessence

55

Thus I, possessed of a smattering of knowledge, have briefly described the above-mentioned subject regarding the spiritual knowledge for my good. The good and sympathetic will [I believe] go through it. I shall think myself to have been more successful, if some one is enlightened thereby.

६४

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्तत्तालोए

अंतिम-सिक्खा णाम अट्ठमं पयरणं
समत्तं ।

पसत्थी ।

विज्जा-सिक्खण-धम्मिअभाषपसारणगरिठ्ठजत्तेहिं ।
साहिच्चिअसेवाय जगपंडिअगीअकित्तीणं ॥ १ ॥

साहिच्च-णाणजोगा अणुगहिण्हिं विदेस-विण्णेहिं ।
अद्वियुणिअ-वंदिआणं भत्तिप्पभार-णमिरेहिं ॥ २ ॥

भारहनिवाऽहिगारिप्पणमिअयायंससाहुचरिआणं ।
उवसम-संयम-समयामुत्तीणं विस्सबंधूणं ॥ ३ ॥

लोगुत्तरपुणजोइ-मंगलमयत्तव-महेसिदेवाणं ।
सत्थविसारय-जइणाइरिअ विजयधम्मसूरीणं ॥ ४ ॥

वरणंमोरुहभिं गो सन्तक्किवामिक्खुओ समणबालो ।
काही पाइअगंथं अप्प-हिअं नायविजओ णं ॥ ५ ॥

तेसिं गुरुपायाणं पट्टधरत्ते पद्दाणसीसाणं ।
इइहासत्तत्तमडुद्धि-विज्जानल्लहपयप्पसिद्धाणं ॥ ६ ॥

धी-तेअभासुराणं विबुहाऽऽवासयपबंघकत्तूणं ।
गुणगारवगहभाणं सूरीणं विजय-इंदाणं ॥ ७ ॥
[सत्तहिं कुलगं]

I, the beggar of the grace of saints and an humble disciple of the great sage Shāstra-
vishārada Jaināchārya **Vijaya Dharma Suri**
whose glory has been extolled by the erudite of the
world for his great efforts for the propagation
of the studies of Sanskrita and Prākṛita and of
religious emotion, and for literary service as
well, who has been eulogized and saluted out
of holy reverence and pure devotion by many
western learned scholars whom he has obliged
by helping in their literary service and studies,
whose ideal character of saintly life has
been bowed to by the Nareshas and officers of
India, who was an incarnation of quietude,
restraint and equanimity, and who of highly
magnificent grandeur was endowed with
the sense of universal brotherhood and
auspicious austerity,—I, **Nyāyavijaya** have
composed this Prākṛita work. Now Indra-
vijaya Suri possessed of the greatness by
virtues, is well performing his duties as the
successor of the great sage Gururaj,—
Indravijayasuri who is renowned by the sig-
nificant titles of Itihāsatattva-mahodadhī and
Vidyāvallabha etc., who is effulgent by in-
tellectual power and lustre, and who has written
many important works useful to the learned [1-7]

अज्झत्तत्तालोअस्स सकण रइअस्स मे ।
 कयं रूवंतरं पयं पाइए थेव-वड्ढण ॥ ८ ॥

विक्रमओ जलनिहि-निहि-निहि-ससि-
 [१९९४] वासम्मि जामनयरम्मि ।
 वासावासे पुण्णे पायड्डिओ मे अयं गंथो ॥ ९ ॥

This Prākṛita work is the change of my Sanskrita work Adhyātmatattvāloka which I had turned to Prākṛita before a long time Of course, some new verses have been added to this volume [8]

This work was brought to light after the rainy season [Chaturmāsa] of the year 1994 [Vikrama Samvat], which I passed at Jāmnagar [Kathiawar] [9]

इय

सत्यविसारय-जङ्गणायरिअ-
सिरिविजयघम्मद्वरि-गुरुचरण-सीन-

नायविसारय-नायतित्थ-
मुणिनायविजय-विग्गओ

अज्झत्तत्तत्तालोओ

सुमत्तो ।

अ

अक	(अर्क)	१ सूयं
अकखंद	(आ+स्कन्द्)	६भा११पुं
अकखा	(आ+ख्या)	६हेपुं
अकखुडिअ	(अखंडित)	
अगणि	(अग्नि)	
अच्छ	(१ आत्, २ अच्छ)	१ भेसपुं, २ २५२७
अच्छेर	(आश्चर्य)	
अज	(१अद्य, २आर्य ३आज्य [घृत्])	
अज्झत्त	(अध्यात्म)	
अज्झत्थिअ	(आध्यात्मिक)	
अज्झप्प	(अध्यात्म)	
अड	(अवट)	भा१३।
अणज्ज	(अनार्य)	
अत्त	(१आत्मन्, २आर्त्त[पीडित])	
अत्तमाण	(आवर्त्तमान) (अभतुं, अकडं।१ धूमतुं)	
अत्था	(आस्था)	
अत्थिअ	(आस्तिक)	
अप्प	(आत्मन्)	
अप्पणय	(आत्मीय)	
अप्पाह	(संदिग्) संहेश आपयो, ६हेपुं	
अप्पुल्ल	(आत्मिक)	

अप्फुण	(आक्रान्त)	दग्धाग्ने
अब्भिडिअ	(संगत)	
अमय	(अमृत)	
अलिअ	(अलीक)	असत्य
अल्ल	(आर्द्र)	लीनुं
अल्लिव	(अर्पय्)	आपपुं
अवअच्छ	(ह्लाद्)	पुश थपुं
अवत्थय	(अपार्थक)	निरर्थक
अवत्थव	(अवास्तव)	अवास्तविक
अवरिं	(उपरि)	उपर
अवलेव	(अवलेप)	अहंकार
अवह	(रचय्)	रचयुं-करयुं
अवह	(उभय)	ये-अन्ने
अह	(असौ, अमू, अदः)	अ
अहत्ता	(अघस्ताद्)	नीये
अहिकंत	(अहिकान्त)	यधन
अहिलंख	(कांक्ष्)	आहुयुं

आ

आइरिअ	(आचार्य)	
आगरिस	(आकर्ष)	आकर्षण
आढत्त	(आरब्ध)	आरब्ध इरे

आद्वय	(आन्तर्यं भाव-कर्मणुं रूप)	आदंलधुं
आद्वय	(आद्वत) आद्वेक्ष, आद्वे पाभेक्ष	
आय	(आगत)	आवेक्ष
आय	(आन्मन्)	
आयंस	(आदर्श)	
आयर	(१ आचार, २ आदर)	
आयरिस	(आदर्श)	
आरिय	(आर्य)	
आल्लिङ्ग	(आल्लिष्ट) आल्लिङ्गिन्, स'अक्ष	
आलुंख	(दह्)	आलुधुं
आवया	(आपदा)	आपति
आवास्य	(आवश्यक)	अद्वी
आविज	(आवृत्त)	आवृत्तमेक्ष
आसज	(आसाद्य)	पाभीने
आह	(कांक्ष्)	आहृधुं
आहिमुक्त्त	(आभिमुत्त्य)	संभुष्यधुं
आहिबन्ध	(आधिपत्य)	द्वान्मिन्ध

इ

इंगाल	(अंगार)	अंगार
इन्ध	(चिह्न)	
इहरा	(इतरथा)	अन्यथा

ईसि

(ईषत्)

आहुं

उ

उउ

(ऋतु)

सभूढ

उक्रेर

(उत्कर)

हुआउल

उक्कय

(उत्खात)

इंकी दीधेल

उच्छूढ

(उत् + क्षिप्त)

उज्जु

(ऋजु)

रेहपुं, रेवपुं

उत्थंघ

(रुध्)

उत्थार

(उत्साह)

उद्ध

(ऊर्ध्व)

उण्पाल

(कथय्)

हुपुं

उग्म

(ऊर्ध्व)

उग्मत्थ

(अभ्याभ्याम्)

पासे आवपुं

उग्म

(ऊष्मन्)

स ताप, गरमी

उल्ल

(आर्द्र)

लीलुं

उवक्खड

(उप+स्रु)

पडावपुं, संस्कारपुं

उवत्थि

(उपास्ति)

उपासना

उव्विव

(उत्+विज्)

हुवेग हुवे

उवेल्ल

(प्र+सृ)

प्रसरपुं

उस्सेअ

(उत्सेक)

गव

६

ऊ

ऊसव	(उत्सव)	
ऊसार	(आसार)	वेगवागी वषाँ
ऊसुअ	(उत्सुक)	

ए

एगवई	(एकपदी)	भागी
एणिह	(इदानीम्)	हुमषां
एत्ताहे	"	"
एत्थ	(अत्र)	
एसज्ज	(ऐश्वर्य)	
एह	(एध्)	वधुं

ओ

ओमन्द	(आ+छिद्)	छीनवधुं
ओअर	(अव+तृ)	उतरधुं
ओआस	(१ अवकाश, २ उपवास)	
ओज्झर	(निर्झर)	अरुषु
ओप्प	(अर्पय्)	आपधुं
ओमाण	(अवमान)	अपमान
ओयंसि	(ओजस्विन्)	अक्षयान्
ओल्ल	(आर्द्र)	लीनुं
ओसिअन्त	(अवसीदत्)	सीदधुं

आहाव	(आ+क्रम)	आहंभणुं क२धुं
ओहीर	(अप+ह)	अपह२रणुं क२धुं

क

कइचाह	(कतिपय)	कै२ला३
कउहा	(ककुम्)	दि२॥
कणेहृश्च	(कणेहृत्य)	पू३, आ३
कम्मव	(उप्+भुज्)	उपभोग क२वे
कम्मस	(कम्मप)	१ पा५, २ भसिन
करञ्ज	(भञ्ज्)	भांग३
कवट्टिअ	(कदर्शित)	वि३'अना पाभेक्ष
कलण	(कृष्ण)	का३
कसिण	(कृत्स्न, २कृष्ण)	१सर्व, २ का३
कायव्व	(कर्त्तव्य)	
कासइ	(कस्यचित्)	कै३धुं
कासवी	(काश्यपी)	पृ३वी
कादल	(कातर)	का३य२
किडि	(किरि)	धुं३
कुच्छिअ	(कुत्सित)	निन्दित
कुच्छिल्ल		छि३
केहइ	(कियन्)	कै३धुं
केरिच्छ	(कीदृश)	कै३

८

कोआस	(वि+कल्)	वि३स३
कोंढ	(कुंठ)	पुं०-म०
कोहल	(कुतूहल)	

ख

खंभ	(स्तम्भ)	थां३लो
खसिभ	(खचित)	व्या३
खुप्प	(मस्जु)	डु३पुं
खेडय	(क्षवटक)	वि३

ग

गगगर	(गद्गद)	
गडु	(गर्त्त)	आ३
गडुह	(गर्वभ)	गधे३
गतथ	(प्रस्त)	
गद्ध	(गर्ध)	लो३पता
गरई	(गुर्वी)	लारे, भो३टी
गग्विर	(गर्विन्)	अहुं३दारी
गारव	(गौरव)	
गेज्झ	(ग्राह्य)	

घ

घेप्प	(ग्रहणार्थक ग्रह् पुं० कर्म-सा३३५)	
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ચ

ચાય	(ત્યાગ)
ચુચ્છ	(તુચ્છ)

છ

છમા	(ક્ષમા)	પૃથ્વી
છમ્મત્થ	(છદ્મસ્થ)	અસર્વજ્ઞ, સરાગ
છાદી	(છાયા)	છાયા
છિવ	(સ્પૃશ્)	૨૫ર્શી કંચે
છિદ્ધા	(સ્પૃદ્ધા)	
છોમ	(ક્ષુત)	છોંક
છીળ	(ક્ષીળ)	
છુચ્છ	(તુચ્છ)	
છુદ્ધા	(૧ સુષા ૨ ક્ષુષ્) ૧અમૃત, ૨ ક્ષુધા	

જ

જદ્ધા	(યદા)	જ્યારે
જદ્	(ત્યક્ત)	
જત્ત	(યત્ત)	
જવ	(યાપય્)	ગમન કરાવવું
જિઅ	(૧જીવ, ૨ જિત) ૧જીવ, ૨ જિતાએલો	
જિળ	(જિ) ૧ જીવવું, ૨ જ્ય પામવો	

જીહ	(હસ્જ્)	શરમાયુ'
જુળ્ળ	(જીર્ણ)	
જૂર	(જિદ્)	ખિન્ન થયું

ઙ

ઙંસ્થ	(સં+તપ્)	સંતપ્ત થયું
ઙર	(ઙર્)	ઝરયું
ઙિજ્ઞ	(ઙીય)	ક્ષીણ થયું
ઙુળ	(ઙુગુપ્ત્)	નિન્દયું
ઙુણિ	(ધ્વનિ)	

ઝ

ઝદ્ઢ	(સ્તઙ્ઘ)	
ઝીળ	(સ્ત્યાન)	જામેલ

ઢ

ઢક	(ઢઘ)	ઢરડાયલો
ઢઢ	"	"
ઢદ્ઢ	(ઢઘ્ઘ)	બળેલ

ણ

ણં	(શમ્, તમ્, તામ્) એને, આને
ણજ્ઞ	(જ્ઞા [જાણુ]યું) ભાવ-કર્મરૂપ)

ण-रुव	(ज्ञ-रूप)	चेतनश्च
णव्व	(ज्ञा (गण्यु) पुं लाव-उभश्च)	
णासी	(अज्ञासीत्)	गण्युं
णिउड्ड	(मस्त्)	युड्डु
णिज्झर	(क्षि)	क्षीयुं यपुं
णिडाल	(ललाट)	
णिम	(नि+अस्)	स्थापयुं
णिल्लस	(उत्+लस्)	उल्लसयुं
णिल्लूर	(छिद्)	छेदयुं
णिहोड	(१नि+वारय्) १ निवारयुं करयुं;	
	(२ पातय्) २ पातयुं २ पाडयुं	
णीरव	(आ+क्षिप्)	आक्षेप करयुं
णुमण्ण	(१ निमग्न, २ निषण्ण) १ भग्न २ भेडेस	
णुव्व	(प्र+काशय्) १ प्रकाशित करयुं	

त

तइस्	(तविष)	द्वयर्ग
तण्हा	(तृष्णा)	
तप्पज्ज	(तात्पर्य)	
तरिस्	(तर्ष)	तश्च
तव	(१ तपस्, २ स्तव) १ तप, २ स्तुति	
तव	(त्रप्)	शश्चयुं
तविअ	(तप्त)	तपेस

तिदक्ष्णा	(तितिक्षा) क्षमा, सहिष्णुता	
तिण्ह	(तीक्ष्ण)	
तिण्हा	(तृष्णा)	
तित्ति	(तृप्ति)	
तिप्प	(तृप्त)	
तुवर	(त्वर)	त्परा करवी
तूर	(तूर्य)	वाणुं-वाद्य
तूह	(तीर्थ)	

थ

थी	(खी)	
थुवय	(स्तावक)	स्तुति करना
थूण	(स्तेन)	चोर
थेअ	(स्तेय)	चोरी
थेण	(स्तन)	चोर
थेरिअ	(स्थैर्य)	स्थिरता
थेव	(स्तोक)	अक्ष
थोर	(स्थूल)	

द

दइअ	(दैन्य)	
दंतावळ	(दंतावळ)	दुःखी
दरिअ	(दृप्त)	गर्विष्ठ

दाणि	(ददानीम्)	हुमणुं
दारिसणिअ	(दार्शनिक)	
दाव	(दर्शय्)	अतावतुं
दिण्ण	(दत्त)	आपेत्तुं
दिहि	(धृति)	धैर्यं
दीहर	(दीर्घ)	सांभुं
दुआइ	(द्विजाति)	आत्मण
दुम	(धवल्य)	धोणुं
दु [दवामु]	(दु)	दुःखी भवुं
दूम	(दावय्)	अंताप उपजयवे।
दुहव	(दुर्मग)	दुर्भागि
देर	(डार)	
देव्व	(दैव)	

ध

धणिअ	.	अत्यन्त
धारी	(धात्री)	पृथ्वी
धिज्ज	(धैर्य)	
धिप्प	(दीप्)	दीपतुं
धीर	(धैर्य)	
धूआ	(दुहितृ)	पुत्री

ન

નિઅ	[વૃગ્]	લેધુ'
નિઅત્ત	[નિવૃત્ત]	
નિપંસણ	[નૃ-પાંસન]	નરાધમ
નિમ્મવ	[નિર્-મા]	અનાવધુ', કરધુ'
નિબ્બલ	[નિર્-પદ્]	નિપ્પત્ત થધુ', અનધુ'
નિસુદ્ધ	[નિપાતિત]	પાડેલ
નિહિત્ત	(નિહિત)	સ્થાપિત, મૂકેલ
નીરંજણ	(મંજન)	નાશ કરવો

પ

પઈદ	(પ્રતીતિ)	
પડત્તિ	(પ્રવૃત્તિ)	
પંસુ	(૧ પર્ણ, ૨ પાંસુ)	૧ કુંહાડો, ૨ ધૂળ
પચ્ચલ	(પ્રત્યલ)	સમર્થ
પચ્ચૂહ	(પ્રત્યૂષ)	પ્રભાત
પચ્છ	(પથ્ય)	
પજ્જર	(કથય્)	કહેધુ'
પહંસુઆ	(પ્રતિશ્રુત્)	પ્રતિશા
પહિઅગ્ગ	(અનુ+વ્રજ્)	અનુસરધુ'
પહિસા	(શમ્)	શાન્ત થધુ'
પળામ	(અર્પય્)	આપધુ'

પપ્પ	(પ્રાપ્ય)	પામવા ભોગ
પદ્માર	(પ્રાગ્માર)	હાથે ઘેાઝો
પયલ્લ	(પ્ર+ચ્છ)	પ્રસરણ
પરંમુદ્	(પરાદ્મુલ્લ)	વિમુખ
પરક	(પરકીય)	પારકું
પરિવિત્ત	(પરિવૃત્ત)	ખદ્વાયેલ
પરોપ્પર	(પરસ્પર)	
પલિલિપ્ત	(પ્રલીપિત)	ખાળેલ
પલોટ્ટ	(પર્યસ્ત)	ફેંકેલ-પાડેલ
પવળ	(૧ પ્રવળ ૨ પવન) ૧ પ્રવીણ ૨ પવન	
પવ્વાય	(સ્ત્રૈ)	સ્નાન થવું
પહાણ	(૧ પ્રધાન, ૨ પ્રાહણ) ૧ પ્રધાન, ૨ નાશ	
પહુપ્પ	(પ્ર+મૂ) સમર્થ થવું-શક્તિ	
પાદ્મ	(પ્રાકૃત)	પ્રાકૃત હાવા
પાડસ	(પ્રાવૃણ)	વર્ષાઋતુ
પાગય	(પ્રાકૃત)	પ્રાકૃત
પાડિવયા	(પ્રતિપદ)	
પાડચ્ચર	(પાટચ્ચર)	ચોર
પાડિપ્પલ્લિ	(પ્રતિસ્પર્ધિન્)	પ્રતિસ્પર્ધી
પાયડ	(પ્રકટ)	
પાર	(પ્રાકાર)	ફિદલો
પારકેર	(પરકીય)	પારકું
પા-વડળ	(પાદ-પતન)	પગે પડવું

પા-વીઢ	(પાદ-વીઢ)	
પાવાસુ	(પ્રવાસિન્)	પ્રવાસી
પાસુ	(પાંસુ)	ધૂળ
પાસુત્ત	(પ્રસુત્ત)	સુતેલ
પિક્ક	(પક્ક)	પાકેલ
પિચ્છી	(પૃથ્વી)	
પિસહ્લ	(પિશાચ)	
પિદ્ધ	(પૃથક્)	અલગ
પિદ્ધ	(પિઠર) ભાજન-વિશેષ, થાલી	
પુધ	(પૃથક્)	અલગ
પુરા	(પુર્)	નગરી
પેઝસ	(પીયૂષ)	અમૃત
પેરંત	(પર્યન્ત)	
પોમ્મ	(પદ્મ)	કમળ
પોમ્મા	(પદ્મા)	લક્ષ્મી
પોરિસ	(પૌરુષ)	પુરુષાર્થ

વ

વપ્પ	[વાપ્પ] ૧ આંચુ, ૨ ઊંખા	
વાહા	[વાહુ]	હાથ
વહુત્ત	[વ્રમૂત]	બહુ

मणुण्ण	(मनोज्ञ)	भनो।हु२
मल	(मृद्)	भसणपुं-यगदपुं
मह	(कांक्ष्)	ध्विष्ठपुं
माउक	(१ मृदुक, २ मृदुत्व)	
मिच्चु	(मृत्यु)	
मिलाअ	(म्लै)	भज्ञान धपुं
मीसालिअ	(मिश्र)	भिश्चित
मुंढ	(मूर्धन्)	भस्तद
मुण	(ज्ञा)	भाषुपुं
मुखक्ख	(मूर्ख)	
मेरा		भयादि।
मेल्ल	(मुच्)	भेसपुं-भूक्षपुं
मोरउल्ला	(मुधा)	पृथा
मोसा	(मृषा)	असत्य
मोह	(१ मोघ, २ मयूख)	१ व्यर्थ २ द्विरणु

२

रग्ग	(रक्त)	रंगाअेस, रागी
रण्ण	(अरण्य)	
रयण	(१ रत्न, २ रचन)	२ रचना
रस्सि	(रक्षि)	द्विरणु
रा-उल	(राज-कुल)	

रायंस	(राजांस)	क्षयशेष
रिभ	(प्रभविग्)	प्रवेश करवो
रुक्ख	(वृक्ष)	
रुण्ण	(रुदित)	१ शेषेल, २ शेषुं
रोर	(रोर)	२६

ल

लाउ	(अलाउ)	तु'अडी
लिच्छ	(लिप्स्)	नेणववा धम्मपुं
लुअ	(लून)	हापेल
लुक्क	(रुण्ण)	शेगी
लुढ	(लुट्)	आणोरपुं

व

वंक	(वक्र)	वांकुं
वंदारय	(वृन्दारक)	१ देव, २ भुभ्य
वथ	(१ कांक्ष् २ वज्)	१ धम्मपुं २ जपुं
वच्छ	(वृक्ष)	
वज्जर	(कय्य्)	हृत्पुं
वड्ढव	(वर्घय्)	वधारपुं
वणे		निश्चयार्थः अभ्यय
दम्फ	(कांक्ष्)	धम्मपुं

ધમ્મહ	(મન્મથ)	કામ
ચલગ્ગ	(આનુહ)	ચલ્લુ
ઘહ	(વ્યથ)	પીડિત થવું
ઘહા	(વ્યથા)	પીડા
ઘાડલ્લ	(વ્યાકુલ)	
ઘાયાય	(ઘ્યાદાય)	(મહેા) ફાડીને
ઘાર	(દ્વાર)	
ઘારણ	(વ્યાકરણ)	
ઘાસ	(વર્ષ) ૧ સવત્સર, ૨ વરસાદ	
ઘાસા	(વર્ષા)	વરસાદ
ઘાહ	(વ્યાધ)	શિકારી
ઘાહમ્મ	(વ્યા+હન્ ધું ભાવકર્મ-૩૫)	
ઘાહિત્ત	(વ્યાહત)	કહેલું-ઉક્ત
ઘાહિપ્પ	(કથનાર્થક વ્યા+હ ધું ભાવકર્મ-૩૫)	
ઘિઅણા	(વેદના)	
ઘિણ્ણ	(વિતુણ)	તૃણારહિત
ઘિડહ	(વિ+નાશય)	નાશ કરવો
ઘિજ્જ	(વીર્ય)	
ઘિજ્ઞા	(ત્રીઢા)	લગ્ન
ઘિઢત્ત	(અર્જિત)	ઉપાર્જિત
ઘિઢવ	(અર્જ)	ઉપાર્જન કરવું
ઘિણ્ણ	(ઢૌ. ઢે)	બે

वित्त	(वृत्त) १ आचरण, २ ध्येय	
विदाय	(विद्रुत)	विनष्ट
विरा	(वि+ली)	विलय पाभवे।
विलया	(वनिता)	
विलिभ	(व्यलीक)	असत्य
विसंडुल	(विसंस्थुल)	व्याकृत,
		अव्यवस्थित
विसद	(विषम)	
विहल	(विफल)	
विहा	(वृथा)	
विह्वण	(विहीन)	
विहोडण	(ताडन)	
वीसर	(वि+स्मृ)	विसरधुं
वीसुं	(विष्वक्)	आरे तरङ्गं
वुंदाय	(वृन्दारक)	१ शुभ्य २ देव
वण्णाणिम	(वैज्ञानिक)	
वेरग	(वैराग्य)	
वेसरिस्स	(वैसदृश्य)	विलक्षणता-विचित्रता
वोसट्ठ	(विकसित)	विकासप्रप्त

स

सद	(सदा)	
सदअ	(शयित)	मुतेस

सईर	(स्वैर)	
संकल	(गुंखल)	संक्षिप्त
संग	(गुंग)	शिखर
संज्ञा	(संघ्या)	
संनाम	(आ+हृ)	आह्वय
संपाडण	(संग्र+आण)	सम्पत् प्राप्ति इत्यु
सकय	(संस्कृत)	
सकार	(संस्कार)	
सकाल	(सत्कार)	
सक्ति	(संस्कृति)	
सज्ज	(साध्य)	
सज्जस	(साध्वस)	लय
सदिल	(शिथिल)	
सणिअं	(शनैस्)	धीरे
सण्ह	(सूक्ष्म)	
सत्थ	(१ शास्त्र, २ शस्त्र, ३ स्वस्थ, ४ स्वास्थ्य, ५ सार्थ, ६ शस्त)	
सद्धि	(सार्धम्)	साधे
सप्प	(स्वात्मन्)	स्वात्मा
सफल	(सफल)	
समत्त	(१ समस्त, २ समाप्त)	
समाउस	(समा+कुञ्) आह्वेश इत्येव	

સમુદ્ધ	(સમુદ્ધ)	અભિધુખ
સર	(૧ શર, ૨ સ્મર, ૩ સરસ્, ૪ સ્વર)	
	૧ બાણ, ૨ કામ, ૩ પાણી-તળાવ, ૪ સ્વર	
સરણ	(૧ સ્મરણ, ૨ શરણ)	
સરય	(શરદ્)	શરદ્ઋતુ
સસ્ત	(શસ્ય) ૧ પ્રશસ્ય, ૨ ક્ષેત્રગત ધાન્ય	
સામચ્છ	(સામર્થ્ય)	
સામજ્ઞ	(સામ્રાજ્ય)	
સારથ	(સમા+રચ્) રથધુ, ઠીકઠીક કરધુ	
સિણિજ્ઞ	(સિન્હ)	સનેહ કરવો
સિન્ન	(સૈન્ય)	
સિમિણ	(સ્વપ્ન)	
સિર	(સૃજ્) સર્જધુ-રચધુ-કરધુ	
સિલિટ્ઠ	(મિલિટ્ઠ)	સંયુક્ત
સિવિણ	(સ્વપ્ન)	
સિહ	(સૃહ્)	ચાહધુ
સીસ	(કથય્)	કહેધુ
સીસ	(૧ શીર્ષ, ૨ શિષ્ય) ૧ મસ્તક ૨ શિષ્ય	
સુંદેર	(સૌન્દર્ય)	
સુકિલ્લ	(શુક્લ)	
સુક્લ	(શુક્લ)	
સુજ્ઞ	(સૂર્ય)	
સુન્દ	(સુસ્મ)	

सुवे	[श्वस्]	आवती डाल
सूअ	[सूत]	सारधि
सूरिस	[सुपुरुष]	
सूहव	[सुभग]	सौभाग्यवान्
सेज्जा	[शय्या]	
सोअमल्ल	[सौकुमार्य]	सुकुभारता
सोण्डीर	[१ शौण्डीर, २ शौण्डीर्य]	
	१ पराङ्भी २ पराङ्भ	

ह

हकार	[आभकारय]	भासावपु'
हलुअ	[लघुक]	लघु
हस	[हस्]	हास पाभवे-घटपु
हित्थ	[वस्त]	लायलीत, वस्त
हिसीअ	[हपीक]	हन्डिय
हंहु	[अघस्]	नीचे

